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Um al-Fahm Holds March Against Racism

Tens of thousands of out-of-town protesters marched through Um al-Fahm Saturday August 4 to express solidarity with the residents of this town, which is the initial target of fascist MK Meir Kahane for his plans of expelling Arabs from Palestine. After a march through the town's streets, the protesters, including thousands of Jewish progressives, assembled in the football stadium to hear speeches in support of coexistence and against racism.

Kahane has frequently stated his intention to open an emigration bureau in Um al-Fahm, which he refers to as the 'vipers' nest,' and to travel there frequently in order to terrorise the residents into fleeing from their homes. The local council organised Saturday's protest to draw attention to Kahane's threats, to demonstrate solidarity and to show that Kahane will not be able to act as he wishes in the town.

As cars and buses turned onto the road leading up to Um al-Fahm, they were met by a local welcoming committee, and the passengers were ordered coffee and orange juice. From the car park, visitors walked to the main square through streets lined several deep with local residents. Over loudspeakers greetings were being offered in Arabic, Hebrew and English. Many protesters brought placards equating Kahane's Kach movement with fascism and affirming that 'Racism Shall Not Pass.' One placard, carried by the Association of Fighters Against Nazism, and the Nazi Victims' Association in Israel, said 'Neo-nazi racism has no place in Israel.'

After a short speech of welcome, the huge crowd set out on a march through the town. Many women watched and waved from the windows and roofs of their homes; some joined the march. Most shops were closed as their proprietors also joined the protest.

Although most of the Jewish participants had driven to Um al-Fahm that day from their homes in Israel, a small group of observant Jews had special arrangements to stay overnight in the town so that they could attend the rally without breaking the Sabbath. The local council provided them with *kosher* food and they held a Sabbath service in the morning before the march.

The march ended in the packed football stadium, where speeches were made. Hashem Mahamid, mayor of Um al-Fahm, speaking in Hebrew and Arabic, thanked the protesters and affirmed that Kahane would not drive the people of Um al-Fahm from their homes. MKs Meir Wilner (Democratic Front for Peace and Equality) and Yair Tzaban (Mapam) pledged to introduce a bill in the Knesset outlawing racism, and most subsequent speakers endorsed this call.

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Speakers at the Um al-Fahm demonstration warned against growing fascism and called for an immediate halt to it before it's too late.

Hebronites Brace For Settler Aggression

NEW SETTLEMENT IN HEBRON CEMETARY

Following the enormous attention given to the 'torn prayer book discovery,' bulldozers, lorries and private trailers were mobilised by settlers to Mount Rahmeh, in the centre of Hebron, late August 8 to expand the chain of mini-colonies with a new settlement adjacent to a Jewish cemetery where the prayer book pages were buried in a government ceremony.

Four families quickly set up prefabricated houses on open plots using what some Israeli journalists called "a surreptitious manner." The new settlement, already called Ramat Eshai, is 150 metres from existing colonies. The establishment of the settlement reportedly received official endorsement by Israeli defence minister Moshe Arens. Settlers told the Israeli press that two more caravans will bring 14 additional settler families to enlarge the settler colony. Plia Albeck, the Israeli justice ministry's land documents researcher, claimed almost immediately that the open plots adjacent to the cemetery originally belonged to Jews. The Israeli Ministerial Settlement Committee had also previously endorsed a decision to expand the Jewish presence in Hebron.

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PRAYER BOOK BURIAL

Hebron residents expressed concern this week that vigilante actions may be carried out against them by nearby settlers, after Jewish prayer book pages were found in the Arab market August 2.

On the day after the discovery was made, seven armed vigilante settlers, led by Kiryat Arba militant Moshe Levinger, blocked off an area extending from the vegetable market to al-Ibrahimi Mosque. The armed settlers prevented traffic and residents from entering the area, which they declared closed for two hours.

Hebron resident dismissed the idea that any Muslim deliberately tore pages since such an act contravenes *Quranic* teaching and Islamic priniciples. Khaled Esseileh, member of the former municipal council, told *Al Fajr*, "I have doubts that Arabs did it." Esseileh added, that concerning a settler response, "It is not unusual for settlers to perform a vigilante act against local Palestinian residents." The tragic grenade and gunfire attack by three settlers on Hebron University in June 1983, in which three people were killed and 60

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2 Soldiers Killed by Lebanese Resistance

Two Israeli soldiers were killed and seven others wounded in a number of attacks against the occupation in South Lebanon last week. Meanwhile, the Israeli army stepped up collective punishment measures against Lebanese towns and villages in the wake of the increasing attacks against the Israeli army.

The two soldiers, who raised the official number of IDF deaths since the invasion of Lebanon to 590, were killed in two separate attacks August 2 and 5. In the first incident, nationalist commandos attacked an Israeli military outpost in Nabatiyeh August 2 with grenades, injuring two soldiers. One of the soldiers died later that day in Ram Bam hospital, Haifa.

After the incident, Israeli troops and their allies the South Lebanon Army (SLA) closed down the area and arrested a number of residents suspected of involvement in the attack. The occupation army also closed 50 shops near the site of the attack as a punishment.

In other attacks August 2 an explosive charge was detonated near the village of Tanin as an Israeli military vehicle passed by. Nationalist commandos attacked an Israeli convoy near the village of Ba'alul with light arms fire and RPG shells. An Israeli military spokesperson claimed that there were no casualties in either incident.

A second Israeli soldier was killed when an Israeli armoured personnel carrier drove over and detonated a landmine near Amiq village in the eastern sector of Lebanon. Two other soldiers were wounded. Israeli military sources said the patrol was on a routine patrol on the slopes of Mount Barukh when it drove over the mine. The source said the mine was recently laid by commandos who came from the nearby Shouf mountains and speculated that the commandos had returned to Syrian lines. The injured soldiers were flown by helicopter to Ram Bam hospital.

On the same day, a Katyusha rocket was fired at an Israeli position near Tyre. *The Jerusalem Post* quoted Israeli sources as saying that the rocket missed its target. It also reported that an RPG shell fired towards an Israeli position near Tyre did not cause any injuries. Light arms fire was directed towards an Israeli outpost in Nabatiyeh.

A hand grenade was thrown August 8 at an Israeli patrol four kilometres east of Jwaiyeh. Israeli soldiers searched the area but did not report any arrests.

Meanwhile, the Israeli-backed SLA, which spread its control to the eastern sector, continued to come under nationalist commando attacks. One soldier was wounded August 3 when a grenade was thrown on an SLA outpost in the village of Jaba', 20 kilometres east of Sidon. Another SLA position on the outskirts of Nabatiyeh came under RPG Attack August 8. No one was injured.

In an effort to control military attacks, the Israeli army began implementing severe collective measures against villages and towns where military attacks have taken place. The most serious punishment was imposed August 7 on the village of Adloun, south of Sidon. According to Israeli reports, Israeli bulldozers scooped up dirt closing the entrances to the village. Then troops erected a checkpost at the only entrance left open, and searched villagers who left or entered the village. It is not known whether the Israeli army carried out a search in the village. It announced earlier that it had information that commandos who carried out attacks were assisted by Adloun villagers.

The Israeli army has threatened Lebanese residents who assist the resistance commandos. Recent reports from South Lebanon said Israeli authorities issued an order prohibiting the display of pictures of religious leaders in public places. Shi'ite religious leaders have repeatedly called on Lebanese residents to confront the Israeli occupation. The Israeli army has taken down hundreds of posters of religious leaders.

Jordanian Ministers Arrested for Corruption

The Jordanian government, headed by Prime Minister Ahmad Obeidat, placed former premiere, Mudar Badran, and minister of the occupied territories' affairs, Hassan Ibrahim, under town arrest last week. They are suspected of embezzlement.

According to reports from Amman, Ibrahim, who also served as the head of the Palestinian-Jordanian Joint Committee, and Badran have been accused of embezzling more than US$500,000 from the Joint Committee's funds which were to be distributed among Palestinian residents in the occupied territories. Two other ministers from the previous government whose names are not known were also placed under town arrest suspected of corruption and mismanagement. More than 30 Joint Committee members from the Jordanian side were fired for similar reasons.

The Joint Committee was established in 1979 after the Baghdad Conference to support the steadfastness of the Palestinian people under Israeli occupation. The oil-rich Arab Gulf states, including Saudi Arabia, provided the Joint Committee with the necessary funds.

Israeli television reported that King Hussein is considering replacing Crown Prince Hassan with one of his own sons after Hassan was discovered to be involved in the trafficking and use of drugs.

The Israeli Communist party daily, *Al Ittihad*, reported August 5 that the prince and former premiere Badran were caught by Jordanian police using drugs in a private house in Amman.

Two weeks ago, foreign media reported that the Jordanian authorities have been conducting a full investigation into possible involvement in drug smuggling by police officers. The report said high-ranking officers have been arrested.

Hunger Strike in New Nablus Prison

"Palestinian prisoners in the new West Bank central prison in Nablus escalated their struggle August 7 by beginning a hunger strike to protest maltreatment at the prison."

"Advocate Jawad Boulos, who visited Nablus prison August 7, said the prisoners are demanding a longer exercise period, better food and the removal of triple-layered bars, which seriously hamper ventilation, on the windows."

"In response to the strike, the Nablus prison administration transferred 40 prisoners who are members of prisoner's committees to other prisons in order to break the strike." "Israeli authorities also brought dozens of prisoners from other prisons." "Prisoners told their lawyer (Jawad Boulos) that they will continue the strike until Israeli authorities accept their demands." **(Translation: Al Ittihad, August 8, 1984)**

Teachers Honour Tawjihi Achievers

In a party held at the Nuzha/El-Hakawati Theatre in Jerusalem August 3, the General Committee of Government School Teachers in the West Bank (GCGST) presented English-Arabic dictionaries to the top 70 *tawjihi* graduates from all West Bank districts.

The party, which began at 10:30 am, is the first of its kind and promises to be an annual event. Except for a minor disruption by Israeli secret police, who wanted to check slogans hung on the theatre walls, the party went very smoothly.

More than 400 guests listened for two hours to speeches by the host GCGST, representatives of national institutions and students. They were also entertained by music and dancing. All the speakers stressed the importance of education in building modern society. The first speech, which was given by Malek Marmash, member of the GCGST from Nablus, described the difficulties facing education and pointed specifically to the obstacles which the Israeli authorities put against its development. The speech also warned that the number of students who pass the *tawjihi* tests is declining and pointed out that this was a result of the policies of the Israeli occupation.

Karim Khalaf, the elected mayor of Ramallah, urged students to seek higher education, asserting that education is necessary to combat American-Israeli schemes which have been aimed at undermining the Palestinian people.

Rana Abd al-Rahman Shunnar, from Nablus, who obtained the highest mark in the *tawjihi*, and Jihad Nimr al-Mousa, from Ramallah, who received the highest mark among male students, made speeches on behalf of their colleagues. The two students gave special thanks to their parents and their teachers, saying the success they achieved would not have come true if it were not for them. Rana described teachers as "candles which burn themselves out in order to light the way for others." Jihad, in his turn, criticised Arab universities for creating obstacles against admitting Palestinian students. Isma'il Taziz, head of the Pharmacists Union, made speech on behalf of the Palestinian Federation of Professional Trade Unions in the occupied territories.

Several institutions and figures, including the elected mayor of Nablus, Bassam Shaka'a, the Union of Employees at Bir Zeit University, the Central Bureau of the Workers' Unity Block and the student council of the Arab College for Medical Professions, sent telegrams congratulating the students on their achievements.

The party also included two music and dance presentations. The first one was by *Al Fajr* troupe, which is under the supervision of the Voluntary Work Committee and the Working Women's Committee in Ramallah and al-Bireh. The troupe sang two popular songs. The second part was presented by folklore singer Rajah al-Salfiti, who drew much applause from the guests. Khamis al-Hamad, a senior teacher and member of the GCGST, presented the gifts to the students at the end of the party.

Malek Marmash described the party as 'successful.' He said that it was better than they had expected it to be. Marmash, who is a teacher in Nablus, said that since there was no national Palestinian authority to honour such achieving graduates, the GCGST took it upon itself to carry out this task.

The GCGST, which was established in 1980 after the 100-day teachers' strike, is still not recognised by the Israeli authorities as the representative of government school teachers.

Peres Picked to Assemble Government for Israel

Israeli President Chaim Herzog formally asked Labour Party head Shimon Peres August 5 to try to form a government for Israel. The announcement of the prime minister-designate came 13 days after the Israeli elections which gave the Labour Alignment only a slim plurality of votes. Negotiations by Labour and the ruling Likud with each other and with the 13 smaller parties in the new Knesset have so far failed to produce either a narrow or broad-based government or a national unity coalition.

The designation of Peres may boost his credit in negotiations for the support of the smaller religious parties like Agudat Israel and the National Religious Party who are pushing for ultra-religious demands. However, parallel discussions also continued between Peres and Prime Minister Yitzhak Shamir on a national coalition government.

Herzog stressed in his Jerusalem press conference that the election results showed "a national consensus" on the Israeli economic disaster and the "serious internal threat" to Israel's democracy. He did not elaborate on the nature of the threat. In his comments Peres pledged a middle-of-the-road policy to bridge all gaps and differences. Peres left the press conference and went directly to the Western Wall in East Jerusalem, where he reportedly "placed a note between the stones" in a Jewish ritual.

THIS WEEK'S CENSORSHIP

Following is a breakdown of censorship cuts for issue 223, August 10, 1984:

Number of original articles submitted to censors. . . .	15
Number of articles totally censored out	1
Number of articles mutilated beyond use	2
Number of articles partially censored but used	5
Number of articles passed	7

313 Graduate from Bir Zeit University

Graduates, faculty and guests at the open air ceremony

Bir Zeit University graduated its ninth class and its first class of engineering college August 8.

Three hundred and thirteen students from the various university colleges were honoured in an open air ceremony attended by more than 2500. In addition to students' relatives and members of the university staff and board of trustees, Palestinian national leaders and representatives of all sectors of Palestinian society attended the happy occasion.

Acting Bir Zeit president Dr Gabi Baramki welcomed students' families and guests assuring them that "this occasion gives hope for the future." He also thanked friends of the university who contributed generously, especially for the building of the new campus. Baramki thanked Palestinian contractor Omar Aqad for his contribution of millions of dollars for the building of the new Engineering College.

Baramki said that the university has attempted to continue its relationship with the outside world regardless of the difficulties. He said that 18 BZU researchers participated in the Second International Rural Conference held in October 1983 in cooperation with the University of Amsterdam and Durham University.

Bir Zeit's singing troupe *Al Sanabil* presented two short musical pieces. Said Faqih, head of the BZU board of trustees, spoke and appealed for financial assistance. Elected mayor of Ramallah Karim Khalaf gave the graduation speech stressing national unity and denouncing the closure of Najah University.

Najah University Rallies Efforts to Reopen

Najah National University in Nablus is trying to rally for local and international pressure on Israeli authorities to rescind the decision to close the university for four months. Najah University, the largest education institution in the occupied territories, was closed down July 30, one day after Israeli soldiers raided a Falestine Week Festival.

Sa'eb Eraqat, director of Najah University's public relations office, told *Al Fajr* August 8 that "contacts with foreign consuls, international institutions in solidarity with Najah and prominent Israeli figures are underway. We have received telegrams from some universities and internationally prominent figures expressing their solidarity with the university and promising to exert utmost effort to persuade Israeli authorities to rescind their decision." Eraqat was summoned to military headquarters the day before and interrogated about his contacts. He was told that the university's monthly newsletter was banned.

Since the closure, consulates of France, Britain, Belgium, Spain, Switzerland, Italy, Greece and the first secretary in the Austrian embassy have been notified about the closure order and the extent of its impact on the university's academic life. Consuls of these countries have promised to write reports to their foreign affairs ministries and ask them permission to contact Israeli authorities to reopen the university.

Bradford and Essex universities' student councils in Britain, US State Department official spokesperson Alan Romberg, Dr Hisham Sharabi, head of the Jerusalem Education Fund, and the Washington-based Society in Solidarity with Najah University sent telegrams to the Najah officials notifying them of action taken: Israeli authorities were telegrammed and meetings arranged with officials in foreign ministries to assist the university. A number of Brazilian universities' student councils also sent solidarity telegrammes to Najah University.

Local Support

Eraqat contacted members of the Israeli Knesset for support as well. Mapam MK Mohammed Wattad visited Nablus and met Hikmat Masri, head of Najah Board of Trustees, August 7. Eraqat also contacted Mohammed Basuni, acting Egyptian ambassador in Tel Aviv, who said that his government would exert efforts to cancel the closure decision.

The West Bank Council for Higher Education issued a statement August 2 in which council members strongly denounced the closure order and considered it contradicting all internationally recognised regulations and laws. The statement considered the closure the "strongest blow" struck against Najah University. Bethlehem University's board of trustees also issued a statement in solidarity with Najah University.

Statements issued separately by Najah University, the Board of Trustees and the student council were distributed last week among local and foreign journalists and sent to friends of Najah abroad.

The student council's press release issued August 7 said that the current closure will have a devastating impact on the university's academic life. Hundreds of students will be prevented from graduating and even more prevented from entering the freshman class next academic year. University president Sharif Kana'aneh told *Al Fajr*: "We do not have any other alternative but to organise pressure and use all possible means to open the university. It would be difficult for us to hold classes for students outside campus. It is not logistically possible to regulate the teaching of 400 to 500 courses. At first we thought that it might be possible to offer courses to the 600 would-be graduates this semester, but we found that they are scheduled in 320 separate courses."

Kana'aneh told *Al Fajr* that the closure of the university: "hit us like a whirlwind. We have no comprehensive and detailed plan to counter the closure. However, it is not our first experience, nor is it the first experience in the West Bank."

Kana'aneh told *Al Fajr* that when he was summoned to Nablus military headquarters July 1980, he expected that the university might be closed for only several weeks and given only a warning as they did against Hebron University. "Our students did not provoke soldiers. It is the heaviest penalty imposed on the biggest academic institution."

Strict procedures were practised by Israeli authorities to secure the implementation of the closure order. Israeli soldiers were stationed at Najah University's entrances for one week. Patrols made frequent raids on the university's campus and military authorities also called university guards to remind them of the ban on any official, teacher or student from entering Najah's campus.

Thugs, Soldiers Attempt Break-in At Bir Zeit

Two Israeli vehicles and one belonging to Ramallah Village Leaguers twice attempted August 6 at midnight to break into the community work camp on the new campus at Bir Zeit University.

Samir Sbeihat, head of the student council told *Al Fajr* that Village League thugs throw stones at the old campus and plan to incite students to clash with them in order to give the Israeli authorities an opportunity to intervene in the festival.

A Palestinian Heritage Week Festival at Bir Zeit University was destroyed by a fire May 18. The cause of the fire is not known but, according to some university students, the fire was started by Israeli collaborators.

BZU Festival '84 Entertains Thousands

Thousands of Palestinian music, theatre, dance and folklore fans participated in the first week of the month-long Bir Zeit Festival '84 which opened August 1.

Spectators, arriving in the late afternoon, visited the model Palestinian village and later watched performances by Palestinian groups.

The festival activities began August 2 with the Rameh Song Troupe from the Galilee singing 16 national and folkloric tunes to 1500 fans.

The local theatre participation began August 3 with a presentation by the Sakhnin-based *Al Jawal* theatre troupe of the comedy play *Al Farafir*.

Bir Zeit's own folklore group *Al Juthur* (Roots) presented a 90-minute show of local folkloric dances and songs.

The Jerusalem-based *Nujoom Falastin* (Palestine Stars) presented an evening of song August 5, entitled "Birth Pains" using western musical instruments.

The festival again turned to theatre August 7 with the Ramallah-based *Nujoom* theatre troupe presenting "The Game of Life and Love."

200 Children Attend Ramallah Camp Festival

More than 200 people attended the first Ramallah summer camp festival at Nuzha/el-Hakawati Theatre August 8.

The festival was held at the end of a month-long summer camp for 60 children, sponsored by the Working Women's Committee and the Higher Committee for Voluntary Work.

Bassem Barghouthi from the Higher Committee spoke about the importance of summer camps for developing the characters of the children. They were taught sports, culture and acting at the Higher Committee headquarters in al-Bireh.

Children from the "Rabie' " (spring) team sang the national anthem. The "Amal" team presented a short play about an encounter between children and soldiers, called "Soldiers Play."

The final speech was delivered by May Kafri, director of the summer camp, who said the summer camp will be held every year. The camp started July 7.

IACR Lobbies For Anti-Racism Law

The Israel Association for Civil Rights (IACR), headed by former Israeli High Court Justice Haim Cohn, announced August 5 that it was drafting a bill which would limit the chances of racist groups from getting into the Knesset.

In a press conference held in West Jerusalem August 5, Cohn pointed to Germany's post-World War II measures when it drew up laws prohibiting extremist groups from getting into the parliament. He said that such a law was necessary to prevent people like Meir Kahane, head of the racist Kach movement, from getting into the Knesset. Cohn told *Al Fajr* August 7 that the bill was already written and that they were busy contacting Knesset members from various parties to sponsor it in parliament. The retired jurist refused to reveal the text of the bill or the names of Knesset members who agreed to sponsor the bill, but said that he expects majority support. Cohn did say that the law would empower the judicial system to prevent racists from getting into the Knesset.

Professor Dani Amit of the Hebrew University and civil rights lawyer Ruth Gavison, both of whom are prominent members in the IACR, also participated in the press conference. Both said they realise the potential danger arising from such a law but added that such a step was necessary to counter the greater danger arising from Kahane's entry into the Knesset.

The IACR is setting out, for the first time in its 12 years of existence, an extensive educational and legislative camapaign to limit the right to be elected to the Knesset and also to limit the immunity of Knesset members. Several prominent figures in the Palestinian and Israeli communities have recently called for lifting parliamentary immunity from Kahane in order to put him on trial for his anti-Arab statements. MKs Tawfiq Ziad and Meir Wilner from the Democratic Front for Peace and Equality, MK elect Mohammed Mi'ari from the Progressive List for Peace and Yossi Sarid of the Labour party, who participated in an anti-racism rally in Um al-Fahm August 4, all called for a law to outlaw racism. (See separate story.)

The Israeli municipality of Jerusalem also issued a statement August 5 condemning Kahane's statements and called for drafting anti-racism laws.

Israeli Officers Released in Terror Case

Israeli Supreme Court released on bail August 3 two Israeli military officers currently on trial accused of providing information to the Jewish terrorist organisation involved in the 1980 car bomb attacks on three West Bank mayors.

Captain Aharon 'Roni' Gila and Major Shlomo Leviatan, who were also charged with failing to warn their superiors of the plans to sabotage the mayors' cars, were released on IS1million bail. Gila was also accused of failing to warn the Druze sapper of the bomb which blinded him.

July 26 the Jerusalem district court ruled in favour of the release of Leviatan and Gila, but they remained in jail since the Supreme Court was set to hear an appeal by the prosecution against the district court decision.

In court, elected mayor of al-Bireh Ibrahim Tawil directly contradicted Gila's statement and corroborated the testimony of the Druze sapper, Suleiman Hirbawi, about Gila's whereabouts when the blast occurred. Tawil told the court that Hirbawi was alone when he approached the garage where Tawil's car was parked.

Israeli supreme court judge Menachem Allon said there is no need to interfere in the Jerusalem district court's verdict. He also rejected a proposal submitted by the prosecution to postpone the final verdict for several months.

Israeli *HaAretz* newspaper reported that Hirbawi asked to meet the Israeli president, Haim Herzog, August 5 to discuss the release of the Israeli military officers. The next day, Israel radio reported that the meeting was postponed.

The June '80 attacks against the three West Bank mayors were commited by members of the Jewish terrorist ring. Separate car bombs maimed Bassam Shaka'a and Karim Khalaf, the mayors of Nablus and Ramallah, and blinded Hirbawi as he approached Tawil's garage to defuse the bomb.

Technion Lecturers Petition Against Discrimination

Ninety Technion lecturers have signed a petition demanding that the Haifa Technion Institute administration cancel their decision to give admission preference to candidates who have served in the Israeli army or done national service. The petition was presented last week to Technion president Professor Yosef Zinger.

According to the professors, the decision of the permanent Committee of the Senate of the Technion to grant candidates who have served in the Israeli army or carried out Israeli national service an extra six points towards the general entrance mark (matriculation score plus score in the psychometric tests) discriminates against Arab students who neither serve in the Israeli army nor carry out national service.

The Israel Association for Civil Rights has also objected to the Technion president on this issue. The Haifa branch of the association demanded that the president cancel the decision, and it has been announced that the request will be discussed at the next Senate meeting. The Association announced that, if their demand is not met, they will apply to the High Court of Justice to force the Technion administration to cancel the decision discriminating against the Arab students. Four hundred Arab students study at the Technion, constituting at least 10 percent of the total number of students.

The new regulation was adopted May 20, despite vociferous protest from Arab and progressive Jewish students.

Extremist Israelis Kept from Praying at Al-Aqsa

Local Palestinian guards and Israeli policemen at al-Aqsa Mosque in Jerusalem prevented two Jewish extremist groups from praying at the Muslim holy place August 7. More than 50 members of the Temple Mount Faithful, led by Rabbi Gershon Solomon, gathered near Bab al-Maghrabeh, one of the entrances to al-Aqsa, on Tuesday morning and tried to force their way into the mosque area to pray on the anniversary of the Jewish Temple destruction.

Solomon and his followers stood outside the gate, prevented from entering by policemen posted there since morning. Inside the mosque yard, Palestinian guards and officials from the Islamic *Waqf* council were prepared to counter any attempt on Solomon's part to force his way in. He addressed his followers outside the gate and demanded that they be allowed to hold prayer on the mosque ground.

At about 9:00 am, they were joined by MK elect Meir Kahane and several of his followers who also came to pray at the mosque. Israel radio reported that Kahane forced his way through the police barrier by reminding them of his parliamentary immunity. Kahane then addressed his followers, some of whom carried Israeli flags, and demanded that they be allowed into the mosque courtyard.

Both groups left the area more than an hour later after they were convinced that they would not be allowed in.

Sheikh Sa'ed al-Din al-Alami, head of the Higher Islamic Council, described the incursion attempt as part of on-going settler provocations against Muslims and their holy places. Speaking to *Al Fajr* August 8, al-Alami said that Kahane had sent threatening letters to him in the past, offering him JD1million in return for turning over the mosque. Kahane threatened to assassinate him if he refused, Alami said. Kahane and his followers, as well as members of the Temple Mount Faithful, have several times tried to force their way onto the Mosque grounds. They were stopped by guards, on duty round the clock.

Israeli Flag Removed From Al-Aqsa

The commander of the Israeli police guard at al-Aqsa Mosque in Jerusalem removed an Israeli flag from his office August 2, after two days of complaints from Islamic *Waqf* officials.

The order to remove the flag, according to the Tel Aviv-based *Hadashot*, was issued by minister of interior and police Yosef Burg after he received a letter from *Sheikh* Sa'ed el-Din al-Alami, head of the Higher Islamic council and of the *Waqf* council in Jerusalem. Al-Alami described the flying of the flag as offensive to Muslims. The police commander had initially refused to take down the flag when requested to do so by *Sheikh* al-Alami.

In a telephone interview with *Al Fajr*, al-Alami said that the mosque is a holy place "where only God's banner can be raised." He noted that even before 1967 when Jerusalem and the rest of the West Bank was under Jordanian rule, no state flags were allowed on the mosque grounds.

Muslims interpret the raising of the flag as a sign of *de facto* sovereignty over the mosque area. Al-Aqsa, the third holiest site in Islam, has been the target of Israeli extremists who regard the shrine as the ancient site of the Jewish temple. Any mention of the area by Israeli officials, press or public today is always to the 'Temple Mount.' Since 1967, over 240 attacks against the mosque have been documented including attempts by Jewish fanatics to blow it up.

The Israeli authorities also agreed to move out the border police on guard inside the mosque's courtyard. Islamic *Waqf* officials, particularly *Sheikh* al-Alami, have been trying to move them outside the gates for several weeks. *Sheikh* al-Alami accused the border guards of desecrating the holy site by not only allowing bare-headed women on the mosque grounds, which is contrary to the teachings of Islam, but of also publicly kissing women in the mosque area.

Electrical Workers Honour Palestine Week

A Palestine Week Exhibition at the headquarters of the Electricity Workers Union in East Jerusalem, sponsored by the Voluntary Work Committees Federation, attracted many visitors as well 800 books were sold.

Akram Qassem, secretary of the Electricity Workers Union, told *Al Fajr* 200 people visited the exhibition daily. He said: "It is a successful and courageous activity

The exhibition, which started August 3, included traditional dresses, cassettes of national songs, portraits and a book exhibition.

The books on culture, literature, economics, politics, religion and children's books came from 14 printing houses and libraries in the West Bank. Over

We aim to promote cultural awareness among workers and those who visit the exhibition."

Half of the books on display were sold, although some visitors said better organisation of titles and more books would have improved the success of the exhibition even more.

The Dawn

AL FAJR

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Publisher:
Paul A. Ajlouny
Editor:
Hanna Siniora

Tel: (02) 281035
P.O. Box 19315
East Jerusalem

Telex no.s:
Jerusalem: 26467 omar il
Washington: 64677 omar uw

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Kahane Force Forces Show of Zionism's Hand

by Baruch Kimmerling

Beyond the immediate problems of forming a coalition, the entry of Meir Kahane to the Knesset is the most important event of the elections and, paradoxically, perhaps the most blessed event given the Israeli public. Kahane possibly needs urgent medical treatment (I am not an expert on psychopathology) but the tens of thousands of votes he received change Kahanism into a socio-political phenomenon which can no longer be ignored. It is no longer possible to sweep it under the carpet and claim that we are talking about a small, marginal group, principally from a social viewpoint. More than this, we should offer praise that the views and positions that Kahane represents, however hard, disgusting and distorted in style and content they are, find an open expression in the institution. For the future of Israeli society and the Zionist idea, if Kahane did not exist it would be necessary to invent him.

Further, in the ideology and practice of the 'national' camp (which includes, for this purpose all the parliamentary and extra-parliamentary groups from the Likud rightwards), there is an intrinsic problem which this political/ideological bloc has preferred to ignore, whether consciously or unconsciously. In the political debate in Israel the problem has barely been expressed, that the realisation of the dream of Greater Israel, in this bloc's open and official version, means the end of the Zionist idea. For annexation of the West Bank and the Gaza Strip (*de facto*, and even more so *de jure*) changes Israel to a bi-national system and renews the internal conflict between the Jews and Arabs over *Eretz* Israel. And a Palestinian victory in this war will become a question of time only.

"For the future of Israeli society and the Zionist idea, if Kahane did not exist it would be necessary to invent him."

From an essay published recently by two senior Israeli demographers,* it becomes clear that the most favourable assumptions from an Israeli-Jewish viewpoint (large-scale *aliya*, stable Jewish birthrate, drop in Arab fertility, massive exit of Arabs from the Occupied territories) within the borders of Greater Israel in 2015 there will be 62 percent Jews and 38 percent Arabs; and on the most unfavourable, but still realistic, assumptions, (minimal Jewish immigration, lower Jewish fertility, stable Arab fertility, minimal Arab emigration) in 2015 there will be equal numbers of Jews and Arabs within these borders. Experience shows that the most likely forecast will be between these two poles, and that within 30 years the Arabs within the borders of Greater Israel will form about 45 percent of the whole population. Incidentally, today (within the borders of the 'green line,' the Golan Heights and East Jerusalem) the proportion of the Arab population is 16 percent.

For the 'national camp,' only two alternative long-term solutions are possible to the demographic and democratic problems: the national camp will turn the state bi-national, or, with this or that variation, will realise Kahane's proposals and 'deal with them.' Is there *anyone* within the 'national camp' who is prepared to stand up and declare that he is for a bi-national state (with or without equal rights and obligations for its Arab residents)? *Then he should stand up!* He should make clear what would be the nature of the political relations (not social relations, in the style of good neighbourliness at the local level) between Jews and Arabs. And what will happen if the Arabs will not accept the generous offer of emigration or 'equal rights' which they cannot realise as a political force? For it is this force which will determine at the end of a not-so-long process the nature of the country and the question which of the two ethnic-national-religious units will rule over it.

The great sin of the Alignment, an almost unforgiveable sin, is that they did not force the Likud and the national camp to answer these fundamental questions (since within it too, there are large elements who on one hand long for 'the maximum amount of *Eretz* Israel,' and on the other hand do not want to anger the public). This was particularly striking in the latest election

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The Seed of Evil

by Arieh Naor

If I did not know that, to our disgrace, it was true, it is possible that I would believe that an anti-Semitic journalist (it's always easy to blame journalists) had invented the lie that Israelis elected Meir Kahane to the Knesset. "It's not possible," I would probably say to myself. "Kahane in the Knesset? If it's not anti-Semitic propaganda, then it's a mistake."

But it's not propaganda and it's not a mistake, an idol has indeed desecrated the temple. Who would have thought that the leader of a movement, whose symbol is a clenched fist, whose means is violence, and whose belief is racism, could be elected to the Parliament of a Jewish state?

Above the rostrum in the Knesset is a portrait of Theodor Herzl, the great humanist; beneath this will stand Meir Kahane, the racist preacher, who in the name of the Torah, will bring an abomination into the house.

Immediately after the election results were known, he began a dehumanisation campaign directed at the Arab citizens and his political opponents, including Jews. At the head of a procession of his supporters, he burst into the Arab market in the Old City of Jerusalem, incited and threatened peaceful citizens while his supporters damaged shops and screamed "Arabs out!"

Does this sound familiar? Processions through the markets and gutter language. This sort of leader surfaces wherever democracy is threatened. For some reason, they always look to the shopkeepers and their shops at first. Eyewitnesses are still alive who can tell us how these things start, can anyone guarantee how they will end?

You can imagine a Knesset with this man as one of its members. Racist bills, which will harm Israel's name in the world, will be presented to the Knesset. Every day there will be demands for Arab emigration, for their forced labour as a substitute for military service and for discriminatory laws whose core is the prohibition of sexual relations between an Arab man and a Jewish woman. Does this sound familiar?

The Knesset rostrum will become a stage for incitement. He "will deal" with all of them, from Yossi Said to Tawfiq Toubi, from the residents of Um al-Fahm to the residents of Hebron, and, of course — the journalists. His poisonous speeches of hatred will be written in the Knesset records, to the shame of us all, so that people will know in the future: thus said Kahane, who was elected to the Knesset in 1984. Is this date just a coincidence?

Members of the Knesset, please do something. If he comes to attack the Arabs of Um al-Fahm, he should find Knesset members from all parties there to defend them, to erect a dam against this filthy current. It is not possible to stop him from speaking in the Knesset — haters of democracy always know how to exploit its advantages — but it is not compulsory to listen to him. It would be fitting if, each time he is called to the rostrum, all the Knesset members and ministers were to leave the chamber. He can speak to the trees and the stones for as long as the regulations permit, but he will not have the honour of speaking to the heads of the state.

But demonstrations, however impressive, are not enough. It is necessary to do something more fundamental. Twenty years ago, the Supreme Court pointed out the need for a law to limit the right to be elected to the Knesset. The Knesset must prevent, by law, the exploitation of democracy for evil by those who plot to destroy it.

Democracy has not just a right, but a duty to defend itself, whether we suffer the disgrace of Kahane for the length of the 11th Knesset, or whether some legal means is found to prevent at least racist incitement from the Knesset rostrum, it is necessary to act now so the 12th Knesset will be free of this parliamentary responsibility. It should be determined by law that a list of candidates, whose platform or public behaviour reveals racism or the undermining of the foundations of democracy, cannot take part in the elections. This is the meaning of self-defensive democracy; and at a time of danger it is necessary to defend oneself.

But legislation is not enough, the election of Kahane does not just create a national problem but also reflects a social danger which is developing with no connection to the election. In the past, Kahane tried and failed to be elected to the Knesset, even now it is doubtful that he would have succeeded but for the national developments reflected in the growth of the Jewish terrorist organisation, forgiving attitude towards it shown by leaders of Tehiya and by the fact that, in the Likud too, a dangerous element is growing and gaining strength. Kahane is a symptom of the disease, but the virus causing it is to be found elsewhere. Some soul-searching is necessary in wide circles, since even if we succeed in overcoming Kahane, we have not overcome what he symbolises. The 23,000 votes he received are the seeds of evil.

A Knesset with Kahane as one of its members gives legitimacy to leaders, such as Ariel Sharon, who suddenly seem like harmless lambs. The danger that Kahane himself will take over the state is, thank God, small and imperceptible. But the danger that Kahane's presence in the Knesset will raise Sharon to the threshold of power is perceptible and close. Kahane's preaching and activity prepare the psychological ground for this, because it is more extreme and much more repellant, to the extent that they are seen as of a different kind. Because of Kahane, Sharon no longer looks like an extremist because yesterday's extremists seem closer to today's centre. When Kahane has 23,000 votes, many will 'compromise' on Sharon. "So what?" they will say, "He is not terrible. In any case, a strong man will control Kahane and prevent his growth."

This is not a simplistic dialectic. The revulsion that Kahane arouses by his words and actions obscures the strength of criticism against Sharon. With all the differences between the two, Sharon is the real danger. Together with the educational and legislative campaign which must be conducted against Kahane, we must not forget the political campaign which has to be conducted so that the state of Israel will succeed and continue to be, despite everything, a democratic model and a source of pride to its citizens.

A citizens' movement for democracy is needed, a popular movement to include members of the various parties, to whom the ideas of civil liberties and human diginity are dear. What we have in common is no less important than what separates us. (Translation: HaAretz, July 31, 1984)

The author is a former Israeli cabinet secretary.

A West Bank Palestinian visited Egypt recently and found that basic issues of housing, employment, government and transport have diverted Egypt's attention from external issues, in particular from any positive involvement in the Palestinian Question. **David Kuttab** reports on his personal observations.

A Glimpse at Egypt's Massive Problems

The old man and his children are riding in an open cart pulled by a donkey. The cart gets stuck in a pothole and the man jumps down and lifts the cart while his children beat the donkey to make it pull.

The scene is downtown Cairo and the open cart is full of garbage. The incident can be seen in the whole of metropolitan Cairo where 12 million people are cramped together and is indicative of the life-threatening problems still facing the Egyptian people in 1984.

Garbage collectors are paid by a sort of pimp who is paid directly by residents to take their garbage to a Cairo suburb. It is then sorted into piles fit for reselling.

In addition to the lack of a municipal garbage collection plan, Egyptians face problems of housing, transportation, national industries, emigration of skilled people and their general low standard of living. Along with the fact that the gap between classes is dangerously widening, these problems preoccupy the daily attentions of Egyptians and keep their focus on internal problems with little regard to general Arab or world problems.

Housing

In the years between 1967-1973, Egypt witnessed a huge increase in its population. More problematic was the fact that large numbers of Egyptians from the front lines with Israel along the Suez canal fled to the large cities of Cairo and Alexandria, making an already impossible housing shortage unbearable.

For the past 10 years, huge high-rise housing projects have been erected and are still being built in Egypt's major cities. Despite the large number of apartments available for rent or purchase,

Two of the thousands of Egyptians annually migrating towards already overcrowded urban centres. "The gap between the classes is dangerously widening."

the capital of Cairo is still unable to provide housing for all its citizens. The lack of housing is so great that a weekly opposition newspaper *Al Wafd* estimated that a half-million Egyptians live in Cairo's cemeteries. It said the government was forced to provide running water and electricity to squatters who pay cemetery guardians ranging from 200 to 1500 Egyptian pounds depending on the grave site being used. Even so, periodic government sweeps of the City of the Dead rout homeless Cairenes.

In the past few years, more than 200 Egyptians have been killed as a result of the collapse of cheaply-built apartment complexes. All the collapsed buildings were built by private firms trying to turn a quick profit by using low quality and insufficient iron and concrete. The result has caused panic among Egyptians and has adversely affected the private housing industry, placing pressure on the government to take over building.

Transportation

After years of overcrowded streets and jammed highways, the Egyptian government is apparently seriously involved in public transport projects. For the first time in Egypt's history, long overpass bridges have been built in cooperation with major Arab contracting firms.

Also, the government is attempting to alleviate traffic-crowded streets with a new metro line being built in cooperation with the French government. The metro line will improve transport, but its construction is clogging the already jammed Cairo streets. According to one government newspaper, Egyptian transport officials are seriously considering restricting private vehicles from driving in downtown Cairo and are planning to convert a number of buildings into multi-storey car parks to get parked cars off the streets and allow for an extra traffic lane.

National Industries

To most Egyptians, the only way to break out of their depressing economic situation is to develop and improve their national industries. They argue that, with its abundant cheap labour, coupled with its richness in raw material, mostly cotton and oil, Egypt could not only meet local demand but also export to the Arab and African world. This would lessen dependence on imported goods and reduce Egypt's US$20 billion foreign debt.

This has not happened. The open-door trade policy adopted by Sadat, despite recent controls, has seriously damaged national industries. Although Egyptian refrigerator and car companies cannot keep up with local demand, foreign imports are still flooding the Egyptian markets. Economic experts blame the Egyptians themselves for not being able to improve their products in order to compete with foreign products. There are also problems of mismanagement, corruption and lack of productivity.

Foreign businesses have been encouraged to work with local industries, with the idea that the expertise of foreign companies and the relatively inexpensive labour and raw materials combine to improve the national economy.

Employment

A major contributor to the low standard of living in Egypt is the government's full employment policy. Also, its strict stand against private companies firing their employees and its guarantee to find employment for all graduates complicate the situation. A respected lawyer in Alexandria explained that this is one of the biggest problems facing Egyptians. He said that the result of the policy is that every office, shop, factory and workplace has more workers than work. The situation makes it difficult to maintain efficiency and, as a result, productivity is low. Any visitor to Egypt quickly notices the surplus of workers. In government-sponsored department stores, one worker waits on you, another takes your money and a third wraps your goods. In hotels and restaurants, the number of waiters and bus-boys often exceeds the number of customers.

Emigration

Despite its large population, Egypt suffers from a growing emigration problem. The danger is that Egypt's most educated people are leaving. One estimate says that five million Egyptians are living in the diaspora, mostly in Libya, Iraq and the Gulf. Also, a lot of Egypt's wealth is leaving the country. The last Egypt government even included a cabinet post to deal with Egyptians in the diaspora and to encourage Egyptian business persons living abroad to invest in their homeland.

'Democracy'

During the past few years, in the aftermath of the assassination of Anwar Sadat, Egyptians have been promised a real change in the way government is run. Despite the relatively free election campaign last June, the elections did not lack the fraudulent results which have been a feature of recent Egyptian elections. Fuad Saraj al-Din, the head of the opposition *Wafd* party, told reporters after the election results were announced that his party received as many seats as President Hosni Mubarak wanted them to have.

With the election results Mubarak offered the two left-wing opposition parties seats in the parliament. The Labour Party agreed to allow four members in, but the Tajamu' refused, saying that, if Mubarak can appoint people to the parliament, he can also remove them. Nevertheless, a member of the Tajamu' party, Milad Hanna, was appointed. After he accepted the appointment, his party froze his party membership.

Among the major issues of the coming parliamentary session are the election law, the emergency laws which are still in effect and the trade agreements with foreign companies.

In mid-July, after the death of Egyptian Prime Minister Fuad Mohiyeddin, there was misplaced optimism that Mubarak would introduce the changes he had promised. In the new cabinet, headed by Kamal Hassan Ali, most of the nine new ministers are army and intelligence men with close ties to the Egyptian defence minister, Abd al-Halim Abu Ghazaleh.

Palestine

In Egypt, the government-controlled media gives foreign affairs minimal coverage and this applies particularly to events in the occupied territories. More attention is given to the situation in Lebanon or the Israeli elections than to the oppression of Palestinians. One Egyptian said: "We gave our best men for you during three wars, now it is time for Egypt." Others were quick to point out the ineffectiveness of the rest of the Arab world.

Egyptian artists have a different stand. In the summer of 1982, they took a ship loaded with medical aid to Beirut and met with Palestinian leaders at the time of the siege of the Lebanese capital.

Fuad Saraj al-Din, leader of the opposition *Wafd* Party. "Rigged elections."

The slow transition to democracy in Egypt presents a slight hope for a solution to the Palestinian issue. Mubarak's announcement restricting the length of the office of President to three terms is a new move in the Arab world. But at present, the Egyptian people, parties, opposition and government are preoccupied with internal problems and foreign policy takes a second place.

***Fellahin* with their *jawamis* (water buffalos). "To most Egyptians, the only way to break out of their depressing economic situation is to develop and improve their national industries."**

Once the capital of the Naqab and a major Beduin market city, Bir Saba' was confiscated totally, residents exiled and property seized for its transformation into a Jewish settler town. **Ahmed Abu Obayad**, a Naqab Beduin and student at Beer Sheba University, researched the town's shallow roots.

The Ghost of Bir Saba' Under Jewish Beer Sheva

On October 21, 1948, the Palestinian city of Bir Saba' (Beer Sheba), the capital of the Naqab, fell into the hands of the Zionist military organisations. Since then neither the call for prayer from its mosques nor the toll of the bells of its churches have been heard. The Arab voice and presence have disappeared and been replaced by an exclusively Jewish population.

Although the city has been robbed of its Arab identity, there are still signs and landmarks confirming the former Arab presence in Beer Sheba. Next to or above the iron Hebrew signs hung on the walls of the shops, stores and offices there are Arab words carved in the walls which indicate the name of the original owners and the year the houses were constructed. Beer Sheba reflects the tragedy of other cities in Palestine which have been completely evacuated of their Palestinian residents, such as Tabariya (Tiberias) and Safad, or partially evacuated, such as Lydda, Ramle, Jaffa, Haifa and Acre, which are today called 'mixed cities.

A Look at the History

Historically, Beer Sheba was an economic, cultural, administrative and military centre, not only for the Palestinians of the area, but for all the foreign armies and powers which occupied it over the centuries, beginning with the Philistipes, the Assyrians, Babylonians, the Persians, Romans, the Muslims and passing through to the Ottomans, the British and ending with the Israelis.

Towards the end of the 19th century, the Turkish decided to strengthen their control in the southern area of Palestine. Until 1900 they ruled and administered it through their rulers in Jerusalem and Gaza. But the Ottoman fear of Britain, which had started to threaten this area through its occupation of Egypt in 1882, pushed it to set up a new district, of which Beer Sheba became the administrative centre. But the Palestinian community in the area had a role in developing the city. Arif al-Arif, a Palestinian historian, writes in his book about Beer Sheba, "Mohammed Affendi Jarallah, who took responsibility for the justice division, sponsored many reforms, including setting up administrative and municipal boards. The government then bought 2000 dunums and put it under the disposal of Beer Sheba municipality to grant one dunum to "whomever wishes to build a house and live in the city." Al-Arif adds that the mayor set up a centre for the municipality, drew plans for the new city and divided it into quadrants with wide streets separating one part from the other.

According to Arif al-Arif, Beer Sheba was the first city to which electricity was extended and even water was pumped directly to houses through mechanical water pumps which were installed on the wells.

In 1914, a branch of the Ottoman Bank opened in the city. A paved road connecting the city with Hebron and Jerusalem was built. The Turkish authorities looked with more importance at the city on the eve of the First World War. They took it up as a military defense centre for the counter-attack which they launched against the British forces' advance towards the Suez Canal. For this purpose, they also added to the city many administrative buildings, military camps and outposts and completed the construction of the railway through the city to the Egyptian borders, thus burdening the Palestinian residents with heavy taxes to cover the costs of a war in which they were not a part. In 1917, the city of Beer Sheba was the scene of intense fighting between Turkish and British forces and, on October 31, the city was taken over by the British, marking the beginning of a new occupation.

Above: Beduin children playing in the resettlement town of Laqia.
Below: A Bir Saba' evictee: "We were living in respectable stone houses before 1948. Today we live in miserable shacks made of wood and iron. We are banned from building houses like all human beings in the world."

The Economy

Beer Sheba district was the biggest source of grain — wheat, barley and corn — in Palestine. Also it was a basic source of livestock and animal products. The weekly Wednesday bazaar was one of the biggest popular markets in Palestine. *Haj* Khalil al-Assad, from Laqia village, originally from the city of Beer Sheba, recalls, "On market day, the city was filled with life and motion. People from different parts of Palestine, and sometimes from Egypt, used to come. The market square was full of all kinds of goods and camels, goats, sheep, chickens, etc." He added that Wednesday was not only a commercial day but it was also a chance to build social relations and meet people.

In the city workshops there were locksmiths, carpentries and shoe and leatherworks industries which allowed city residents to be self-sufficient. According to a survey conducted in 1928 on skilled tradesmen, there were 14 traditional factories such as mills, carpentries and weaving. A survey on the work force in 1943 shows that 55 percent of the city's population worked in the town, 18 percent worked in crafts and 12 percent in agriculture.

Education

While Turkish imperialism initiated civilisational destruction against the Arab nation, including Palestine, British imperialism was to maintain the destructive process and contribute to keeping the country underdeveloped in all fields: socially, educationally, economically and politically. As a result, education in Palestine was kept limited to only rich families. However, education conditions in Beer Sheba were relatively better than in the rest of Palestine until 1948. There were two elementary schools in the city, one for girls and one for boys, as well as a secondary school for residents of the district.

The Role of the Beduin in the Resistance

The population of Beer Sheba district played an important role in the events of 1929 and in the 1936-39 revolution in Palestine. Palestinian writer Ghassan Kanafani noted in his book *The 1936-39 Revolt* that one "class" has not been given sufficient attention in Palestinian studies, the "class of the Beduin." "...This force, which played an active and leading part in the 1936 revolt, also played an important role in the 1929 uprising against the British and the Zionists... These Beduin who make up 35 percent of the total population are always on the edge of armed uprising due to their continual state of poverty..."

"Today, not a single Arab lives in the city. The city is settled by about 120,000 Jewish settlers and the Arab Beduin of the area are dispersed in various parts of the Naqab desert, either in villages or in small groupings, while most of the city's population are now refugees in Jordan and in Gaza camps."

An old man from Tel Sheba village, neighbouring the city, said: "One day in 1936, hundreds of Arabs entered the city in an armed demonstration and sang militant songs. It was a special day. And in 1938, Arab demonstrators set fire to one of the buildings of the British district governor, destroyed a government inn, the post office and the statue of the British General, Allenby, which was put up in 1923 in one of the city's gardens."

Following the uprising of 1929, the British occupation authorities prevented the Arabs from entering the city with arms, and shortly after prevented the bearing of arms in the district. This measure effectively checked the growing willingness and readiness of the Arabs to resist the occupation, seen especially in the huge amount of arms smuggled to various parts of Palestine.

Among the leading Palestinian national figures in Beer Sheba district were *Sheikh* Ibrahim al-Sania' and Hammad al-Tarabin. In 1932, they appeared before the British fact-finding committee which was dispatched to Palestine, as representatives of the Arab Committee for Palestinian Affairs in the city. In 1937, *Haj* Amin al-Hussein, who was the head of the Arab Higher Committee, was invited to Beer Sheba to hold a meeting for the *sheikhs* and *mukhtars* of the area. All took an oath on the sword and the *Quran* not to sell land to the Jewish settlers.

For this purpose, a fund was set up called the National Fund and based in the city of Beer Sheba. Money was collected for this fund from the taxes imposed on animals sold in the city market.

Until 1948, the Jews owned less than one percent of the total agricultural lands of the district. According to the official statistical figures of 1922, Jews in the city numbered 98 and they owned only 80 dunums of land in the city, which was at that time 3890 dunums. Arif al-Arif indicates in his book that there "were seven families who left their houses following the 1929 events and sold all their property and never came back."

Lord Oxford, the British officer who was responsible for Beer Sheba district in the years 1942-44, is quoted in the book *Palestinian Memoirs*, by Anwar Abu Aisha, as saying that there was not a single Jew in the area at that time.

Above: Private home of Arif al-Arif, governor of Bir Saba' in 1917, turned into a buffet for Israeli soldiers.
Below left: An old Turkish building in Beer Sheba bearing the Arabic inscription "Praise to God, the merciful."
Below right: Beer Sheba as it is today, completely Judaised. "Until 1948, the Jews owned less than one percent of the total agricultural lands of the district."

1948 Events

This was Beer Sheba before it lost its Arab identity. But on the morning of October 21, 1948, the city was empty of its Palestinian population; only Zionist soldiers and armoured vehicles roamed the streets. The Zionist soldiers were obviously happy with 'liberating' the city and danced among the ruins of the Palestinian houses, destroyed by their artillery during the previous days of shelling. The city's population and thousands of district residents were amassing in the suburbs of Gaza and were meeting up with the crowds of refugees from Jaffa and the villages of southern Palestine.

With regard to this, *Sheikh* Audi Sarhan, originally from Beer Sheba but now in the Naqab, recalls: "A large number of people from the western area of Beer Sheba district went to seek shelter in the city after it was occupied by the Jews and they thought that the Egyptian army would defend them. But the Jews shelled the city with artillery for days and kept only the western exit open. By evening, the population was forced to evacuate the city, leaving behind all their possessions." He said that the population fought fiercely and courageously but there were not enough weapons. "The Zionist forces," he explained, "were much better organised and armed. They owned heavy weapons and even airplanes which the Palestinians did not have. Besides this, Britain backed the Zionists with a clear purpose which was to create Israel."

the Palestinians of Beer Sheba district left the area. Out of the 200,000 people who had lived in the area, only 13,000 remained and they were confined by the Israeli authorities to a small area in east Beer Sheba, which was considered 'closed' by military orders until 1966. They were given Israeli IDs and, according to one of the Beduin *sheikhs*, these IDs were valid only for a maximum period of between two and six months.

Entry to the city of Beer Sheba was banned to Arabs from 1948-1954 by the Israeli military government. This measure was aimed at preventing the remaining residents of the city who had stayed in the area from returning to their houses and property and it guaranteed the settlement of the city with 'Jewish immigrants.'

But after the imposition of the military government on the area and with the completion of the initial stages of absorbing the new Jewish immigrants of the city, the Arabs were allowed to enter the city after 1954 but only with prior permission from the military governor of the district. A permit was given to only two members from every tribe or area and they were allowed to enter the city only once a week to buy food supplies and other necessities. One old man who remembers well said: "You can't imagine how cruel and harsh conditions were in the closed area where basic necessities were unavailable and movement was restricted... They paralysed our life. The siege they put on us was tight, to the extent that our contact with the Jordanian-controlled West Bank through infiltrators was much more possible than our contact with the Palestinian population in the Galilee and the Triangle."

With implementation of the law of property control in the emergency situation of 1949 and the so-called Absentee Property Law, the Arabs of Beer Sheba and other Palestinian cities which became Israeli lost their property, land and houses. The absentee law allows the Israeli government, as so-called Custodian of Absentee Property, to transfer the absentee's property to the Jewish National Fund or directly to the state. But despite the fact that a considerable part of this property belongs to Palestinians who are still living inside the 1948 borders of Israel and have Israeli IDs, the Israeli authorities confiscated their property under the pretext that it is absentee property.

"We had a house in the middle of the city," said *Sheikh* Audi Abu Sarhan, "and another one on the edge of the city. We were forced to leave during the shelling of the city and one day before its occupation. When the Arabs were again allowed to enter the city in 1954, my father demanded that the military governor allow him to return to our house, but his demand was turned down. Part of our house was used as a post office and the rest was destroyed."

Commenting on the dramatic change in the situation of the Palestinian population of the city and the district, another elderly man said: "We were living in respectable stone houses before 1948. Today we live in miserable shacks made of wood and iron. Even these shacks are threatened with destruction because we are banned from building houses like all human beings in the world.

Beer Sheba Today

Beer Sheba's role as an administrative, commercial, cultural and national centre for the Naqab district stopped after 1948. Today, not a single Arab lives in the city. The city is settled by about 120,000 Jewish settlers and the Arab Beduin of the area are dispersed in various parts of the Naqab desert, either in villages or in small groupings, while most of the city's population are now refugees in Jordan and in Gaza camps.

The city's weekly market, which had been a distinctive feature of Beer Sheba life, was reopened in the early 1950s and its date changed from Wednesday to Thursday. This was not the only change: it totally lost its original Arab character although it is still referred to as the Arab market or the Beduin market. The market stopped being the principle exhibition for the area's products because the Israeli authorities exterminated the Arab agriculture in the area through confiscation of land and livestock, thus transforming Beduin society from an agricultural society to one totally dependent on wage labour as a basic source of livelihood.

Today's market is completely controlled by the Israelis. There are only three small Arab shops in the whole of the market.

The Arab schools in the city were subject to the same fate. The beautiful secondary school building, the best in the area at the time, is now a military centre for the Israeli army. The Palestinian boys' school was turned into a Jewish school now called 'Massada,' while the girls' school was used until recently as offices for the Beer Sheba municipality.

The situation of the holy places is no different. Piles of garbage are seen in every corner of the cemetery. The grave markings have completely disappeared, while the two mosques, Jama' al-Kabir (Big) and the Jama' al-Saghair (Small), have been desecrated. The Big Mosque has been turned into a museum and the small one is used as a restaurant.

Israeli companies, acting in direct violation of a magistrate court order, are destroying olive groves along with other Palestinian land in order to open roads for new settlements. Said al-Ghazali reports.

Bidya Landowners Vs Israeli Bulldozers

Israeli construction companies' bulldozers uprooted 60 trees in Sawafet and Hazima land plots in Bidya village, Nablus district, last week. Four bulldozers started working in three land plots July 15 which were illegally sold in 1981 to Gal and Ya'e Yaqir Construction Companies. The bulldozers are opening roads through lands to prepare the infrastructures of new settlements in the area.

Ya'e Yaqir and Gal Companies are violating an order issued by the magistrates court in Nablus in April 1983 prohibiting work on this land and changing its features.

The magistrates court in Nablus issued another order July 19 akin to the last order. However, Israeli bulldozers continued working and some landowners who attempted to stop the bulldozers were told to leave their land and to bring another notification from the High Court.

In an attempt to implement the order, the landowners' lawyers, Nidal Taha, Said Attili, and Bassam Abu Salah asked, July 22, for help from the Tulkarm police station to put the order into effect. On the same day, the head of the Tulkarm police station, called George, met Giladi, the director of Gal Company, at Elkana settlement where they finally signed and endorsed the court's decision after contacting Beit El military headquarters in Ramallah. Taha told *Al Fajr* that the Beit El officials asked George, the police officer, to accompany landowners to the land plots. However, the officer refused, claiming that it is difficult to cover vast rough areas of land. Taha added that Giladi signed the court's order. However, Taha is not sure whether the company will respect the court's decision or not.

Land Sold

Gal and Ya'e Yaqir Companies claim that the land was officially sold. Landowners say that the land (1060 dunums) in Sawafet, Hazima and Katayef Ammar was sold by a land broker called Mustafa Salim Shawahneh, *mukhtar* of Bidya and head of the village council. *Mukhtar* Shawahneh in his turn sold the land to another land broker in Hableh village, Ahmad Odeh, who sold it to Gal Company.

Fayeq Rida Taha, a 60-year-old farmer in Bidya village who owns only 36 dunums in Hazima, told *Al Fajr* that Massara, the wife of *Mukhtar* Shawahneh, claimed that she bought plots of land from Taha and paid JD10,000. Taha said that he never received a penny. Shawahneh claimed that Fayeq owns 260 dunums which are the property of 15 other farmers. In the same way *mukhtar* Shawahneh claims that he bought the land of Yousef Qalam, who owns only 40 dunums in Sawafet. However, he recorded that he bought 400 dunums. Another land broker called Sami Abed Mahmoud Abed Ghafer forged documents stating that he bought land in Katayef Ammar. A total of 60 landowners were defrauded in the land deals. Landowners have their tax payment documents dating back to the British mandatory period.

"In an attempt to end the land cases in court," Fayeq Rida Taha told *Al Fajr*, "the military governor's assistant in Tulkarm attempted to persuade me and others to drop the court case. He said the compensation would be paid to us."

Deception

Yousef Qalam who owns 40 dunums in Sawafet, once complained to *Mukhtar* Shawahneh that a shepherd had trespassed on his land. Shawahneh told him that he knew a lawyer, Ahmad, who would file a complaint against the shepherd. Shawahneh then went with Qalam to Ahmad Odeh, a land broker in Hableh village, where he signed a land sale document, believing it was a warrant of attorney. The land sale covered 400 dunums.

Advocate Taha spoke about another similar incident when a sixteen-year-old boy from Bidya signed a land sale document believing that he was signing an appliciation for an identity card. "That boy," Taha said, "did not have sole ownership of the land; it was jointly owned by his 10 brothers."

Taha met with Giladi in the presence of the legal advisor and other military officials in the district court in Jeruslaem last year. Taha showed him his maps, including land plots owned by his clients, and asked him, "Did you buy this plot or that plot?" Giladi answered, "No, I did not." However, Giladi said that he bought one plot and pointed to a plot on Taha's maps. Giladi's plot included only three land blocks containing all the land. Giladi told the lawyer that he was ready to compensate the landowners. Taha refused and said that the landowners are ready to accept an order of land confiscation. Taha justified his proposal by saying that if the land is declared confiscated then the landowners will be recompensed if there is a political solution in the future.

Taha said that he would propose to the new coming government to form a serious investigation committee to look into the sale of lands in the West Bank. Taha said that he would coordinate for implementing this proposal with other West Bank lawyers.

Abu Dis village has lost 95 percent of its traditional lands to Israeli settlers and army. The military authorities are now threatening landowners to drop legal suits against the latest confiscation and to 'stop hating Israel.' Said al-Ghazali went to Abu Dis for the story.

Settlers Take Abu Dis' Lifeblood Then Demand 'Coexistence'

"The over-confident power practised by the Israeli government and all of its moderate and extremist parties and their settlers will never succeed in imposing a compulsory coexistence on Palestinians whose cultivated lands were confiscated for the purpose of building settlements," said Issa Jaffal, a *mukhtar* in Abu Dis. Jaffal, who was responding to the issue of coexistence between Abu Dis Arab residents and Israeli settlers in the new Ne'ot Adumim settlement, was dismissed from his position August 1 because he refused to stop protesting against the confiscation of 2500 dunums and the erecting of the settlement in the shadow of Israeli elections.

Jaffal, a man in his late thirties of medium height, owns a clothing store in Abu Dis. He sat talking with landowners encircling him in the village square about the urgent need to collect hastily their own papers and land documents to fight against the confiscation order in court.

Commenting on Yehuda Litani's article about relations between Arab landowners and settlers, Jaffal said that only

participate in opening settlement ceremonies — two *mukhtars* from Abu Dis, Abd al-Aziz Eriqat and Khaled Ibrahim Badr, participated in the opening ceremony of Ne'ot Adumim settlement August 1

Before his death, *Mukhtar* Khalil Tayeh in August 1983 recommended the appointment of Jaffal to succeed him and Abu Dis residents have endorsed the decision.

In the course of conversation, Jaffal was reminded of the settlers' claim that they do not disturb landowners by erecting a settlement in Abu Dis and that they believe there is space there for both settlers and the Palestinian population. In complete disagreement, Jaffal said: "How strange! Do they forget that they expropriated 95 percent of Abu Dis lands? Abu Dis is a densely populated village whose 8000 square metres offer residential housing to 12,000 residents. How is it possible to extend the village and to build new houses for our sons and grandsons!"

Another villager named Ali Ibrahim Mousa Abu Isma'il, whose clan owns more than 700 dunums in Hadab, Dinar, Mo'alaqat and Sararat, told *Al Fajr*, "Is it possible to establish coexistence between the oppressor and the oppressed?" Abu Isma'il stood, exclaiming "*Mukhtars* hand over our lands," and angrily left the square.

The Militant Palestinian Cinema

by Nathem Sharedi

At the beginning of the revolution, the Palestinians raised a militaristic slogan — "No sound is louder than the sound of the rifle" — and their leaders gave importance and higher priority to the militaristic activities. In the category of arts, cinematography was given no more attention than a small and ill-equipped department of photography with a photo archive.

The real start of Palestinian cinema was after the expulsion of the Palestinian movement from Jordan. It reached its maturity in terms of programme and production in Lebanon at the end of the 1970s. The opportunity was provided to some Palestinians to study and train in film developing and production. Nevertheless, the progress of the Palestinian film industry was checked by frames of events and documentation. No depth or dramatic analysis was portrayed in the Palestinian cinema.

Screening of the Films

The Palestinian cinema began in 1968 when three cinema directors joined the Palestinian revolution. They were provided with film cameras, two 16 mm projectors and a few militant films offered as gifts to the Palestinian revolution. This was the beginning. The films were screened in military bases in the Jordan Valley and Lebanon. The fighters were enthusiastic about these films. At this stage, the films dealt with cultural and political topics. However, they reinforced the pioneers' belief in the importance of the militant cinema.

Their first film, *No.. to the Peaceful Settlement*, reflected the revolution's stand against Rogers' [US State Department Secretary in 1970] political plan. The martyr, photographer and director Hani Joharieh said in his essay *First Beginnings of the Palestinian Cinema*: "The first screening of this film was in an underground refuge and fighters stood on stones and sand watching with great zeal.

"When the pioneers screened their first film in *fedayin* bases and refugee camps, everyone wanted to see it. It simply talks about their activities and conversations. The fighters watched themselves for the first time and heard their words on the screen."

The pioneers believed in a continuous collective effort by all participants from the idea of the film and ending with its screening. They also believed that the militant must maintain his relationship with the film by supervising the screening process.

Palestinian Opinior

In 1971, after forming voluntary teams, the workers in the Palestinian cinema organised an opinion poll to measure the response of the Palestinian people to their medium. They asked:

"Did you see the film?"

"Do you like it?"

"What subject do you prefer to see films about?"

"Have you ever seen or heard about a similar film and wanted to watch it?"

"What are these films?"

"Do you have comments or suggestions?"

Workers in the Palestinian cinema came to these conclusions: the film is an important means of communication; Palestinians need films about other revolutionary movements; the favourite topics for films are the revolution and the lives of Palestinians outside Palestine. Palestinians also preferred a simple, realistic style in cinema and refugees preferred militant films more than intellectual ones.

Distortion of Palestinian Cinema

When some foreign film-makers visited refugee camps and *fedayin* bases, they shot distorted films about the Palestinian reality and factions of resistance. This created another difficulty for the Palestinian cinema: people became sensitive about appearing on film. To overcome this problem, the Palestinian film-makers lived in close proximity with the people and made films which gave a clear picture of the Palestinian revolution in an advanced cinematic form.

The Community of the Palestinian Cinema (CPC) was formed and included writers, critics and directors. It affiliated with the Palestine Research Centre and issued its first statement in the early 1970s.

The CPC Statement

" It is necessary to develop the Palestinian cinema and make it an authentic reflection of the courageous fighters, the essence of the Palestinian cause and the stages of the struggle, past, present and future. This cinema must progress by organised and collective efforts.

Principles of CPC

1) To produce a Palestinian film which expresses its commitment to the Palestinian cause and its aspirations with democratic and progressive contents.

2) To reach to a cinematic form with a dialectical relationship with its contents.

3) To produce revolutionary films to mobilise the masses around the revolution and inform the world about the struggle of the Palestinian people.

4) To maintain the relationship between Palestinian cinema and the progressive and revolutionary cinema in the world by participating in festivals in the name of Palestine and offering all possible facilities to friends of the revolution.

In its 16-year history, the Palestinian cinema succeeded in producing dozens of documentary films and thousands of metres documenting Palestinian events spread among all factions of the PLO. Besides the 'United Information' cinema institution, the Popular Front for the Liberation of Palestine, the Democratic Front for the Liberation of Palestine, the Popular Struggle Front, the PLO art department and *Samed* (Steadfastness) cinema institution, formed in 1975, produced many films.

Difficulties Facing the Palestinian Cinema

* There is no united cinema for all the PLO factions.
* It lacks financial and technical facilities and equipment.
* There is no joint coordinated production between various departments, so often too many documentaries are made of one event.

Palestinian Cinema in the Lebanon War in 1982

When Israel waged its war against the Palestinian revolution in Lebanon, foreign photographers documented the war and destruction using video cameras which were far superior to the cameras of Palestinian film-makers. In the past, the Palestinian camera was the most important observer in all events in the 1976 invasion, in Arqoub and Nabatiyah in 1981 and the Israeli landing in Baddawi and Nahr al-Bared refugee camps in Tripoli. The Palestinian camera was courageous, so why did it have only a limited role in the Lebanon war?

The difficult conditions which faced the Palestinian camera are responsible. Foreign correspondents took refuge in the demarcation line between east and west Beirut and photographed Israeli raids. They also had batteries and could keep their film cold. This was not available to the Palestinian film-maker.

After the Lebanese War

The Palestinian revolution provides an abundance of rich material for the Palestinian cinema. It is possible to produce a fictional but realistic epic from the tales of the fighters and heroes of Lebanon. It is a task for the Palestinian directors and writers to write cinematic scripts. It is the task of the PLO Cultural and Information Department to offer opportunities for writing scripts and to use them in the film industry. Some documentaries were produced after the invasion by individual Palestinians — but there is a need for a feature film covering Lebanese and Palestinian steadfastness in Lebanon.

Critical View

The Palestinian cinema offered serious works by Palestinian and Arab directors such as Adnan Madanat, Qasem Hawal, Qays Zubeidi, Rafiq Hajar, Walid Shamit and Ghaleb Sha'ath. However, it did not cover the aspirations and organisational and political level of the PLO.

At a time when the Palestinian revolution wanted to contact and mobilise the masses, Arab films used the Palestinian cause for commercial purposes — such as *Fedayin* and *The Small Feda'i* — that offered heroic scenes devoid of political awareness and human understanding. The Arab regimes also imposed a boycott on the Palestinian cinema as they did on the Palestinian rifle. Despite insufficient technology, the Palestinian revolution made useful films for propaganda and information purposes. The films portrayed Palestinian life. There are documentaries about fighters, analytical films and films based on folklore songs and biographies.

The first 16 years of Palestinian cinema is only a stage — the Palestinian cinema will progress. (Translation: Abridged from Al Jadid, July 1984)

WINDOW ON THE ARAB PRESS

The destruction of ships in the Red Sea, reactions to the Soviet peace initiative and the anti-racism rally in Um al-Fahm were the main stories in the local press this week.

The destruction of a number of vessels and the drowning of a Liberian registered tanker in the Red Sea as a result of explosions from mysterious mines was given prime coverage in Palestinian newspapers.

Al Fajr and **Al Sha'ab** dailies gave their top spots this week to the positive reaction of Palestinian leaders and organisations of the latest Soviet initiative regarding the Middle East.

The mass rally in Um al-Fahm in reaction to the racist statements by MK elect Meir Kahane was covered by all local papers.

PLO Unity Needed for Soviet Plan's Success

The new developments in the region, especially the Soviet proposal and the conspicuous failure of betting on the Israeli Labour Party and the American solution, all call for making arrangements necessary for the success of the Palestinian national dialogue and restoring PLO unity.

The Soviet proposal will never succeed unless the PLO regains its unity and the Arabs their solidarity.

Those who rejected the Aden agreement are requested now to reconsider their attitude under these new urgent developments. Some have based their rejection on the assumption that there were no options except the Reagan plan. So they rejected the plan without producing an alternative.

This attitude, if it is allowed to prevail, means the political isolation of the Palestinian national movement from Arab and international forces seeking a just solution.

The continued rejection will weaken the position of the Palestinian factions and isolate them further.

The adjournment of the Algiers meetings, so as to give the National and Democratic alliances enough time for discussions between them, must have taken these new developments into consideration.

We hope that the National Alliance has similar views of the development of events.

AL TALIA
August 2

Official Moves Against Racism

The popular Jewish-Arab battle against the fascist racist Meir Kahane and his practices is developing in a way that calls for optimism and confidence that the popular movement against racism and fascism will be able to ward off the danger and to safeguard democratic freedom and deepen Jewish-Arab understanding.

We highly appreciate President Herzog's refusal to call Kahane for consultations on forming an Israeli government. A presidency spokesperson said that the president's stand was in reply to "Kahane's threats to force his way into the president's residence. It was also a show of respect for the feelings of Arab residents."

The Israeli attorney general declared, in reply to a letter from the head of Um al-Fahm local council, Hashem Mahamid, that he would see to it that a law against racism is passed.

These two important official stands are accompanied by a flow of letters of support from various Jewish and Arab organisations and institutions. They all condemn Kahane's racist activities and demand outlawing his racist movement.

We call upon all advocates of peace, democracy and Jewish-Arab coexistence to close ranks and launch a wider struggle to eradicate 'Kach' movement with its racism.

The battle against racism should be expanded. There is no doubt that Arab-Jewish demonstrations scheduled to take place tomorrow — Saturday — in Um al-Fahm are an escalation of the battle and a new momentum for it.

See you tomorrow in Um al-Fahm.

AL ITTIHAD
August 3

The Scramble for Seats

Consultations and deliberations are still going on among the various parties of the Israeli establishment to form a new Israeli government.

Bargains between big blocs and religious and small parties emphasise one fact: all these parties are seeking to secure seats in the government and gains that may strengthen them with their constituencies. All these parties have one common ground regarding the Palestinian problem. The religious parties refuse to commit themselves. Weizman declared his inclination toward the Ma'arach after he had received promises of a huge reward. So did Tami and Ometz movements.

We may hear some party officials declare that there is a political gap between them and other parties. But the fact is that what is going on is a conflict for seats. Any major party which loses power will be faced with internal conflicts. So, whatever their differences, they all agree on denying the legitimate rights of the Palestinian people.

AL SHA'AB
August 3

Lack of Self-Determination

The chances of forming a Likud-Ma'arach government are growing, following the difficulties arising from the result of the Israeli elections. It is well known that the difference between these two big parties is minor. This is clear from their agreement on many issues after a few meetings between them. Observers thought that the chances of reaching an understanding between the two big parties (Ma'arach and Likud) on these same issues were impossible. Among the issues were Lebanon and the economic debacle.

As for the issue of the occupied Arab territories, it is still controversial. But it is strange that the suggestion of holding a referendum on the future of the West Bank and Gaza Strip was accepted by the Likud, for the Israelis, and not the inhabitants of the occupied territories, are to decide the future of the West Bank and Gaza Strip!!

Thus, the right to self-determination will be transferred to the Israelis instead of giving it to the Palestinians to decide the future of their own occupied territories.

This means that the chances for a peaceful settlement in the area are still remote, as long as Israel does not take seriously the international calls and demands to give the Palestinian people its legitimate rights and insists on transferring these rights to the Israelis.

AL QUDS
August 3

Longstanding Extremism

With the results of the Israeli Knesset elections, there emerged a number of social phenomena inside Israel as well as crises at all levels. Most prominent among these phenomena is 'Kahanism' — after the leader of the Kach movement who won a seat in the Knesset.

The emergence of this phenomenon means that the Israeli voters support extremist parties and movements, which increased their Knesset seats. The Israeli society is inclined towards extremism, a fact which some Arabs and Palestinians were not aware of or chose to ignore.

In fact, all the phenomena that surfaced as a result of the elections were to be found in Israeli society since the establishment of the state of Israel. They will continue to be there.

The Israeli policy has become clear to all those who care to see facts. This policy of expansionism and settlement cannot but beget such phenomena and crises, such as we see in Israel today.

Will the Palestinian right learn a lesson and go back to its national position after the failure of their betting on Israeli elections?

AL MITHAQ
August 3

Ties Between PLO and Damascus

It is not new to say that the circumstances surrounding the Arab causes in general, and the Palestinian cause in particular, call for responsible national moves leading eventually to bridging the gap between the Arab sides.

The challenges facing the Arabs necessitate that such moves be taken seriously and quickly.

It is also not new to say that our enemies take advantage of the differences between the PLO and any Arab country.

On the basis of these indisputable historic facts, Khalil Wazir (Abu Jihad), member of Fatah Central Committee, issued his call to be published by *Al Tadamun* today. He emphasised the need for the restoration of relations between the PLO and Syria as soon as possible.

The Palestinian official noted also the visit to Damascus by Farouq Kaddoumi, head of the PLO Political Department. We hope that Kaddoumi's visit will soon be followed by similar visits to Damascus by PLO officials. We also hope that the Syrian response to these visits will be positive for the sake of restoring strong ties between the two parties.

AL FAJR
August 4

PLO Budget Cuts Reported

Palestinian sources in Tunis have indicated that the PLO is currently suffering financial difficulties.

The report, circulated by *Agence France Presse* (AFP), said the budget deficit has forced the PLO to reduce the salaries of Palestine Liberation Army cadres and officers. The PLO is also planning to reimpose a five percent tax on the Palestinians employed in Arab countries.

Palestinian officials told the AFP that PLA soldiers will have their salaries reduced by US$50 a month in the next budgetary term. PLA officers will have their salaries reduced by US$25 a month. Palestinians who joined the PLA after September 1983 will be discharged.

According to AFP, the working budget of the PLO, which last year reached JD76.35 million, recorded a deficit of JD12,296,157 during the first six months of the current fiscal year which began in September 1983. PLO expenses since January 31, 1983, reached JD48 million while the income during the same period was only JD36.5 million.

According to the AFP report, 80 percent of the PLO's budget goes to the PLA, social institutions caring for the families of martyrs and prisoners, as well as to the Red Crescent Society. The rest of the budget goes to run the PLO's 96 offices throughout the world.

The PLO gives JD50 a month to martyrs' families in addition to providing higher education scholarships to needy Palestinians, especialy the children of martyrs and imprisoned Palestinians.

Palestinian sources of funding come from the contributions of Palestinians living in the diaspora as well as investments in commercial enterprises throughout the world.

The new tax placed on Palestinians working in the Arab countries is expected to help cover the present deficit. The five percent tax was imposed on Palestinians in the 70s but stopped in 1979. (Translation: Al Quds, August 4, 1984)

Woman Dies After Soldiers' Terror

Israeli daily *Al Hamishmar* reported August 9 that a Beduin woman from the Naqab died August 8 from shock after watching three relatives beaten in front of her.

Al Hamishmar, the mouthpiece of MAPAM party, said border patrols broke into the home of three Beduin of the Al-Sane' tribe in the Naqab August 7. The paper quoted one of the victims as saying that the soldiers tied the three men to a tree, beat them and humiliated them until 4am the following morning. According to *Al Hamishmar*, which did not give any reason for the border patrol's actions, a 60-year-old woman living in the same house was terrified by the action and fainted. Despite her condition, the border patrol left the woman while she was unconscious. She later died.

The Association for the Protection of Beduin Rights in the Naqab expressed concern and fear that the perpetrators of the attack intend to terrorise the Beduin into leaving their land. (Translation: Al Hamishmar, August 9, 1984)

Al Fajr al-Adabi

Issue 47 of *Al Fajr Al Adabi*, the monthly cultural magazine, appeared this month. It included essays, stories, poems, interviews and a literary editorial by Ali Khalili about images of the victim and the executioner in the Palestinian poem. Also, there is an interview with Hakam Balawi, a Palestinian novelist, originally from Bala'a village and now living abroad.

At the Nuzha el-Hakawati Theatre, Nalbus Road, East Jerusalem. Tel: 288189

August 10, 11, 12. 8pm

The Immigrants by the Theatre and Arts Company of Jerusalem. The play deals with the story of two Palestinian immigrants living in the boiler room of a building in the United States (Arabic).

August 16 Cinema Club 8 pm

Orfeo Negro (French with English subtitles).

August 1-30 Bir Zeit Festival '84

Palestinian village opens 4:30pm. Nightly shows at 8pm. (Public transportation to Ramallah and Jerusalem available.)

August 10

Al Farafir theatre group from Jerusalem presents *Dust* (Arabic).

August 13, 2:15pm

Demonstration against Kahane's swearing in at the Knesset. Meet at No 9 bus stop opposite France Ministry. Demonstration along Kaplan Street, Jerusalem.

4:30pm — meeting in Emil Greenzweig Garden, Jerusalem. Organised by Citizens Against Racism.

Augusts 14

Tulkarm Youth *Debke* dance troupe.

August 15

Bir Zeit's Al Sanabil present an evening of music and singing.

El-Hakawati theatre troupe thanks the French Consulate in East Jerusalem for their generosity in providing them with a new film projector and a series of French films, subtitled in English, the month of August. La Droiesse, Orfeo Negro *and* Z *are featured. For those who have been discouraged in the past at the Cinema Club's fledgling attempts, el-Hakawati would like to extend a warm invitation to its cinema fans to return and enjoy not only the benefits of the new projector but the excellent choice of films.*

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Cemetery-Settlement

A settlers' Committee for the Rehabilitation of the Jewish Quarter prepared to build the settlement on the eve of the Israeli elections. Minister of Science Yuval Ne'eman, head of Tehiya extremist party, reportedly backed the settlers in their plans to expand the Jewish quarter, in the heart of the predominantly Muslim city, from al-Ibrahimi Mosque to the Dabboyya area which settlers took over in 1980. Within this plan are the Qazzazin market, the vegetable market and Hebron residential streets and alleys. Twenty Israeli families currently live in the confiscated Usama Ben Munqeth school, the Dabboyya, and Ben Me'ir Synagogue under round-the-clock protection of Israeli soldiers. Israel radio announced August 9 that 300 Israelis currently live in the centre of the Palestinian city.

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Um al-Fahm

MK Yossi Sarid (Alignment) repeated his pledge that if Kahane attempts to come to Um al-Fahm, Sarid will be there to prevent him. He called on the crowd to reject Kahane through 'law and democracy' and not through violence, "to respond to Kahane's symbol of the clenched fist with our symbol of the outstretched hand for friendship between Arabs and Jews." MK Ran Cohen (CRM/Sheli) was applauded for his demand that the minister of the interior grant Um al-Fahm municipal status and the right to determine its own budget. *Sheikh* Jamal Mu'adi, president of the Druze Initiative Committee, was the only speaker to refer directly to Zionism, which he described as the root of Kahane's racism. "We reject all Zionist parties," he said.

Several speakers pointed out that Kahane was a symptom of a deeper Israeli social problem. Gush Emunim's Moshe Levinger, Tehiya's Geula Cohen and Yuval Ne'eman, former army chief of staff Rafael Eitan, Likud MK Ariel Sharon, Prime Minister Yitzhak Shamir and former PM Menachem Begin were all castigated for their part in creating a situation where Kahane could receive 25,000 votes for an explicitly fascist policy.

Other speakers included MKs Abd al-Wahad Darousha and Aharon Harel (Alignment), Tawfiq Zayyad (DFPE) and Mohammed Watad (Mapam); Israeli writers Yoram Kaniuk and Dov Yirmiya; Ibrahim Nimr Hussein, president of the Association of Arab Local Councils; Marwan Duweiri of the Nazareth Anti-racist Committee; Yosef Elgazi, secretary of the Israeli League for Human and Civil Rights; the chairs of the Arab and Israeli Students Associations; poet Emil Makhoul; Rabbis Yermiyahu Millgrom and Avigdor Hochman, from the Conservative Jewish Community in the USA; Jaffa *Qadi* Tawfiq Asaliya; and Dr Yehuda Meltzer.

The whole rally passed without unpleasant incidents. Kahane stayed away; the police presence was small. Organisation for the demonstration was spontaneous. Coaches were hired by local committees, and many people drove independently to Um al-Fahm.

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PRAYER BOOK BURIAL

wounded is a prime example. Esseileh told *Al Fajr* that many people have begun to speculate about the consequences of the latest 'prayer book' incident.

In a telephone interview, the Hebron police did not dismiss the idea of possible revenge by settlers against local residents. The spokesperson in Hebron police headquarters repeated, "No comment" to any question about settler political violence.

Former deputy mayor of Hebron municipality, Mustafa Natshe, said the Muslims respect the holy texts of all religions.

Settlers claimed that they collected five or six sacks of desecrated texts. The police later found there were only five or six packets.

The Jerusalem Post reported that official sources speculated that these pages were possibly "in some item of furniture or suitcase bought in Israel by a market vendor and discarded in the market without any knowledge of their value or regard for the possible consequence of their discovery."

Tension between local Arab residents and settlers is obvious in Hebron. A large number of soldiers, leaders of main West Bank settlements, Moshe Levinger and Kiryat Arba settlers were observed around and inside al-Ibrahimi Mosque August 5. A tourist told *Al Fajr* that he saw soldiers dancing with their guns in the mosque. Soldiers and settlers were reportedly celebrating the circumcision of the child of Menachem Livneh, an arrested member in a Jewish terrorist orgnaisation.

Settlers plan to bury the scrap paper in the Jewish cemetery August 7.

Over 100 settlers, carrying automatic rifles and accompanied by a large number of soldiers and policemen, marched through the streets of Hebron August 7 to inter torn prayer-book pages in the Jewish cemetery which overlooks the town.

A rally was convened in the square of al-Ibrahimi Mosque where prominent Jewish extremist leaders such as Moshe Levinger, one of the founders of Kiryat Arba'a settlement, MK-elect Meir Kahana, the head of Kach movement, and MK-elect Rabbi Eliezer Waldman, of the Tehiya party, spoke and expressed their desire to evict Palestinians from the country. The speakers also accused Arabs of deliberately tearing the pages from the prayer book.

WEEKLY REVIEW

August 1, 1984

RESIDENTS EXPRESS SOLIDARITY WITH STUDENTS

BEITUNIA — Beitunia residents held a meeting to discuss Village League harassment of the students at the Modern Community College.

Residents expressed solidarity with the students and formed committees to calm the situation.

AL-ALAMI CONDEMNS NAJAH CLOSURE

JERUSALEM — The Grand Mufti of Jerusalem, *Sheikh* Sa'ed al-Din al-Alami, cabled the defence minister condemning the closure of Najah University for four months. "This decision [to close the university] is a severe blow to education and a loss of one academic year for this generation," *Sheikh* al-Alami said in his telegram. He called on the defence minister to reconsider the decision and reopen the university immediately.

RESIDENTS DEMAND REMOVAL OF CEMENT BLOCK

NABLUS — Shopowners at Badran street in Nablus asked the military authorities to remove the cement blocking the entrance to their street.

KOLLEK'S EMPLOYEES ASSAULT VEGETABLE SELLERS IN OLD CITY

JERUSALEM — A municipality employee assaulted Palestinian women selling vegetables at Damascus Gate. After beating the women, the employee destroyed the vegetables and citrus fruit in the boxes.

BZU PRESS CONFERENCE

BIR ZEIT — A press conference held at Bir Zeit University on the opening of the Bir Zeit *Layali* (nights) festival was attended by a large number of Arab and foreign journalists.

The head of the student council, Samir Sbeihat, praised cooperation between the university administration, Bir Zeit municipality and the faculty. He wished the festival all success and continuity.

RESIDENTS BANNED FROM BUILDING

JENIN - Israeli authorities notified the *mukhtars* of Jenin and Jenin camp that residents will not be allowed to build on either side of the new road opened recently. Only the organisation committee is empowered to rule in such matters.

CITRUS AND VEGETABLE SELLERS IN HEBRON END STRIKE

HEBRON — Sellers of citrus and vegetables in Hebron ended their two-day strike in protest of the increased price of wood boxes.

August 2, 1984

GREENHOUSES DESTROYED

GALILEE — Plastic greenhouses and irrigation lines were destroyed in the village of Baka al-Sharqiya. Losses were estimated at JD2000.

Crowded audience at the Old Campus of Bir Zeit University Sunday, August 5, 1984, during the summer nights festival which ends at the end of August by/AO

LEBANESE STONED IN NABLUS

NABLUS — Spectators at the Nablus municipality football playground stoned a Lebanese sportsman called Shamshoun after they suspected that he collected funds for the Phalangists.

DISCHARGED EMPLOYEES CALL FOR BACKING

GAZA — Recently discharged employees of the Israeli-run Rafah municipality sent several telegrams to officials, municipalities, institutions and unions in the Gaza Strip imploring them to take action to cancel the municipality's decision to discharge 23 employees under the pretext that the municipality is suffering a financial crisis.

JENIN YOUTHS IMPRISONED

NABLUS — Nablus military court sentenced Jawad Jamal Sak Allah and Nasser Arkawi to three years in prison plus six months suspended on charges of resisting occupation. The two youths are from Jenin.

NO PHONES

HEBRON — Residents of Dura and Dhahriyah complained that telephone lines have been disconnected for over one month.

ISRAELI FLAG REMOVED FROM AL-AQSA

JERUSALEM — An Israeli flag raised over the police centre at al-Aqsa Mosque was removed after *Sheikh* Sa'ad al-Din al-Alami, head of the Islamic Body, protested against the raising of flags in the area of the mosque.

UNEMPLOYMENT SWEEPS ARAB LABOURERS

JERUSALEM — Israeli newspapers reported that the ministerial committee's decision to freeze government contracts and deals with contractors and importers will be followed by a wave of unemployment which will first affect Arab labourers from the occupied territories.

YOUTHS JAILED FOR ATTACKING BULLDOZER

RAMALLAH — Ramallah military court sentenced Ali Issa Husanein Mansour Radaydeh and Mohammed Mattar Hussan Mansour Radaydeh to 15 months in prison and Radi Sufi to 18 months in prison on charges of throwing Molotov cocktails at Israeli bulldozers working in the village of Ubeidieh.

August 3, 1984

BOMB ON BEIRUT?

TOKYO — Baker Abd al-Mun'em, the PLO representative in Japan, said in an anti-atomic conference in Japan that the number of bombs used by Israel in Beirut is equivalent to the destructive force of one atomic bomb.

PROGRESSIVE LIST FOR PEACE (PLP) MET WITH ISRAELI PRESIDENT

JERUSALEM — A delegation of the PLP visited the Israeli president in the context of his consultations for the formation of an Israeli government.

NATIONAL EXHIBITION AT THE JERUSALEM ELECTRICITY WORKERS UNION

JERUSALEM — A book and folklore exhibition was opened at the Jerusalem Electricity Worker's Union Centre. The exhibition includes political, intellectual and social books.

CENSOR BANS ANTI-RACIST ARTICLE

Palestinian journalist Raymonda Tawil was banned from publishing an article in the local magazine *Al Awdah* calling on Jews and Arabs to jointly confront the racism of Meir Kahane. The Israeli authorities did not give any reason for this action.

Tawil told *Agence France Presse* that she wrote in her article that Kahane's election to the Knesset reveals a serious disease in Israeli society. Therefore, intellectuals and officials in Israel should work together with the Palestinians to confront racism.

She added that Arab-Jewish cooperation in this respect is a necessary pre-emptive procedure because silence in these circumstances means taking part in the plot.

NAJAH STUDENT RELEASED

NABLUS — Israeli authorities released Riyadh Milhem, a student at Najah University, after 48-hours detention following the Israeli force's raid on the university last week. The university was closed for four months.

QUMSIEH AND SONS REMAND EXTENDED

RAMALLAH — Ramallah military court extended the detention of Bishara Qumsieh, former head of the pro-Israeli Village Leagues in the West Bank, and his three sons for 60 more days until the end of legal procedures against them. They are accused of attempted murder.

QALQILYA RESIDENTS BANNED FROM TRAVELLING

QALQILYA — Residents of Qalqilya are banned from travelling to Jordan, Israel radio reported. The ban has been in effect for one week. No reasons were given for this action.

ABSENTEE'S PROPERTY GUARDIAN INTENDS TO SEIZE SHEIKH JARRAH LAND

JERUSALEM — The guardian of absentee's property issued an order banning the family of Masswadeh from using its land in Sheikh Jarrah under the pretext that the family possesses the land illegally. The family however, has documents proving that the land is its property.

August 4, 1984

JORDAN TURNS BACK TAWJIHI STUDENTS

Jordanian authorities turned back West Bank students who successfully completed the *tawjihi* matriculation exams. The Jordanian officials demanded that the students present an exemption from military service in Jordan.

TWO JORDANIANS INJURED IN BLAST NEAR US EMBASSY

AMMAN — Two Jordanians were injured in an explosion near US embassy warehouses in Amman. A US embassy official said that explosive devices were placed under a watertank near the embassy warehouse. This is the third explosion directed at US interests in Amman.

FIFTY JALAZON RESIDENTS HOLD SIT-IN AT UNRWA OFFICES

JERUSALEM — More than 50 refugees from Jalazon refugee camp near Ramallah held a sit-in strike at the Ramallah offices of UNRWA. The refugees were protesting UNRWA's refusal to provide needy families with family allowances. The protesters also demanded that four residents arrested three days earlier for their protest be released.

GOLAN YOUTH DIES

BOQATHA — A Golan resident from the village of Boqatha was killed after stepping on a land mine.

August 5, 1984

DESECRATION OF JEWISH HOLY BOOK DENOUNCED

HEBRON — The ex-deputy Mayor of Hebron, Mustafa al-Natsheh strongly denounced the desecration of Jewish holy texts. Torn pages of the texts were found in Hebron. Al-Natsheh said that those responsible should be severely punished.

POLICE CHIEF VISITS *SHEIKH* AL-ALAMI

JERUSALEM — Major-General Avraham Turjeman, commander of the southern district, visited *Sheikh* Sa'd al-Din al-Alami in his office at al-Aqsa Mosque yesterday. No details were released.

FOOTPRINTS DISCOVERED

AL-HAMMAH — Israeli military

sources said that an Israeli patrol discovered the footprints of two persons who infiltrated into Israel along the Jordanian-Syrian-Israeli border. The footprints were seen near al-Hammah village. The Israeli forces mounted a search which led to the belief that the two persons may have recrossed into Jordan.

PALESTINE BOOK WEEK

The Palestine Book Week, lasting until Friday, held by the Electricity Workers' Union together with the Voluntary Work Committees, is well attended and people visiting the show expressed deep admiration.

CHARGE SHEETS AGAINST FOUR YOUTHS

JENIN — The military court in Jenin charged Ziad Ali Amarnah, 23, and Bilal Husni Amru, 27, from Ya'abad, with setting fire to the car of the head of the village council after he was visited by the head of the civil administration. The two men are also accused of destroying telephone lines in the village and of writing anti-Israeli graffiti on walls.

The court submitted another charge sheet against Mohammed Ali Salem Amarnah, 24, and Azmi Mohammed Khalil, 24, from Ya'abad. They are accused of participating in a demonstration, organisation in Fatah, and hoisting a Palestinian flag. They are all represented by Advocate Walid al-Fahoum.

ARAB MERCHANTS WAITING FOR REPLY ON TAXES

JERUSALEM — The Arab merchants of Jerusalem are still waiting for the reply of the Israeli Finance Minister to their petition July 8 concerning their tax problem.

The committee representing the Arab merchants said the merchants will pursue all ways to solve their problems including the possibility of a work-dispute with the Israeli finance ministry and calling for a strike.

POSSESSION OF EXPLOSIVES

LYDDA — A charge sheet was submitted to court yesterday against Husam Hassouneh from Lydda accusing him of possessing eight hand grenades bought from an Israeli soldier last year. He is also accused of drug dealing.

TWO YOUTHS ARRESTED

RAMALLAH — Israeli military authorities detained Marzouk Awad Abu Na'im and Mohammed Abed Allah Masoud Na'san from the village of Mughier near Ramallah. Their whereabouts were not disclosed.

COMPLAINT AGAINST ID DELAY

The Nablus Chamber of Commerce sent a complaint to the Nablus military governor against the delay in handing residents their identification cards. Hafez Toukan, deputy head of the Chamber of Commerce, stated that the unjustified delay is causing severe damage to some residents working and studying abroad.

August 6, 1984

FIRE IN ARAB LAND

TULKARM — A fire broke out on land which belongs to Anabta and Tulkarm and lies near the Israeli settlement Anab. Arab residents were able to put out the fire and its causes are unknown.

POLYTECHNIC EXAMS OVER

Examinations for the first, second and third year at the Polytechnic College have ended and the summer holiday will begin today.

CHAMBER OF COMMERCE MEETS TAX DEPARTMENT

JERUSALEM — In a meeting between the Jerusalem Chamber of Commerce and the Israeli tax authority it was agreed the Chamber of Commerce will prepare a list of small merchants and submit it to the tax authority in the next few days. The tax department will then decide whether to close their files on these merchants and not to investigate them about years up to 1982 or not. It was agreed to form a joint committee of representatives of the Chamber of Commerce and the tax authority to discuss the problems facing food stuff merchants at al-Musrarah and elsewhere.

STUDENT DIES IN PAKISTAN

PAKISTAN — Anmad Jaber al-Ragoub, 29, a student in the engineering department in a Pakistani university, died in a road accident. He is from the village of Dura, near Hebron.

2 YOUTHS RELEASED

HEBRON — Israeli authorities released Jamal Mohammed Mousa al-Zeir, of Hebron, after he was detained for two months and Mahmoud Abu Id from the village of Yatta, near Hebron, after serving a three-and-a-half-year sentence in prison on security charges.

Ali Abed al-Karim of the Jalazon refugee camp, near Ramallah, was out on bail August 3 after being detained for 75 days at al-Fara'a prison. He will be tried before a military court next month.

DEPUTY MAYOR WITHDRAWS RESIGNATION

ANABTA — The deputy mayor of Anabta, Taher Hijaz, has withdrawn his resignation which he submitted to the authorities in response to the request of various institutes in the area.

The Palestinian Artist Taysir Sharaf at his exhibition, which contained more than fifty paintings exhibited at Nuzha el-Hakawati for one week. by/AO

2 YOUTHS FINED

TULKARM — Tulkarm military court sentenced Mustafa Shafik Kubaj, 15, and Ahmad Barkawi, 18, from Anabta, near Tulkarm, to a IS50,000 fine and a one-year suspended sentence on charges of writing anti-Israeli graffiti and demonstrating.

JEWISH CALL FOR LIBERATING SYRIA AND TRANSJORDAN

The Israeli paper *HaAretz* reported that the 'Jewish School' at Ofra settlement issued a booklet demanding the liberation of Transjordan and Syria. It also calls for finding solutions for the Arab residents in the country [Israel]. *HaAretz* pointed out this school belongs to the Israeli ministry of education.

JEWISH MOVEMENT TO PRAY AT AL-AQSA

JERUSALEM — Hebrew papers reported the Israeli police are ready to face attempts by members of the Temple Mount Faithful to hold their traditional prayers in the yard of al-Aqsa on Tisha Ba'av today.

Sources close to the Jewish movement emphasised that members intend to hold their prayers inside the mosque.

5 YOUTHS SENTENCED

NABLUS — The military court in Nablus sentenced five youths to prison terms yesterday on charges of demonstrating and throwing stones.

Nidal Wasif Amireh was sentenced to two months in jail and Hazim Mabroukeh was sentenced to six months in prison. Both are from Nablus. Abd al-Nasser Ya'ish, from Askar camp, was sentenced to 14 months in prison.

Falah Amir and Mahmoud Amir, from Mashah village, were sentenced to three months in prison.

HOUSE DEMOLISHED IN AL-SALIB AREA

JERUSALEM - Two municipal bulldozers demolished part of the house of Salman Salim Arab and his son Mahanna in al-Salib area, Jerusalem. The municipality claims he does not own the house although he has been living in it since 1931 and has been cultivating the land around it.

CORNERSTONE FOR PALESTINE MEDICAL COMPANY

RAMALLAH — Yesterday the cornerstone was laid in Ramallah Industrial area for the construction of a three-storey building for the Palestine Medical Company.

AL FAHOUM MEETS WITH FATAH DELEGATION

MOSCOW — Reports from the Soviet capital said that Khaled al-Fahoum, who is currently visiting Moscow, will meet with a delegation of the Fatah Central Committee. They will discuss the possibility of regrouping Palestinian forces in Syria.

SOLIDARITY ORGANISATION SUPPORTS SOVIET INITIATIVE

The Afro-Asian Solidarity Organisation issued a statement expressing its support of the Soviet initiative for the settlement of the Middle East crisis.

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Kahane Forces

campaign, which the Alignment conducted under narcosis. Instead of showing that the Likud proposals are equivalent to national reason, and that the camp calling itself national is in effect bi-national — which would have struck at the heart of this camp's ideology and carried out its national discreditation — the Alignment preferred the apparent *ststus qou* and the lack of debate. Such a strategy, if adopted, would have put the Likud (and Tehiya) into an impossible triple dilemma: to rid themselves of the idea of non-selective annexation of territory, or to find themselves expressing openly and unambiguously positions very close to the ideas of Meir Kahane, or to adopt a formula close to that of the PLO, of a bi-national state in Eretz Israel.

But this is not just a question of a winning election strategy. It is the central question on which Zionism (and the state of Israel) will survive or collapse in the not-too-distant future. If the election of Kahane to the Knesset helps in the clarification of these problems, and forces the political and intellectual leadership of the national camp (and it does have such circles, despite the claims of its detractors) to answer the following questions, to itself and the the nation, we shall all benefit.

These are the questions:

a) Is the cost of Greater Israel worth the cost of turning ourselves to a bi-national state? And if not —

b) How do we not become a bi-national state? By giving up the dream of Greater Israel or by realising the vision of Kahanism, as a systematic or conjectural policy? And if so —

c) What will the response be of part of the Israeli public (I am not speaking of the world, about US complaints, etc) to such steps? What will be the future of a state based on the possibility of carrying out the Kahane programme, even more, what will be the future of a state that carries out such a programme?

d) And if they really (and seriously!) want a bi-national state — what will its legal, constitutional, economic, social and military arrangements be? Would this not mean an open breach of the Law of Return, and abolition of Zionism?

It is not only the national (bi-national?) camp that owes us and itself answers to these questions, but the whole of Israeli society. And the national camp owes this also to the other camp. The time has come to lay the cards on the table. If Kahane forces us to this, he has produced a benefit for us. (Translation: HaAretz, August 1, 1984)

*see D Friedlander and C Goldscheider, Israel's Population: The Challange of Pluralism, Population Bulletin, April, 1984.

The author is a senior staff member of the Faculty of Social Sciences at the Hebrew University

HaAretz's West Bank correspondent **Yehuda Litani** visits a new settlement and discovers 'liberal' settlers concerned with improving their quality of life on empty land. Ne'ot Adumim, however, is built on the land of Abu Dis village – not mentioned by either the settlers or reporter Litani.

Building Settlements, Burning Ideologies and Shaking Heads

A settler at Ne'ot Adumim guarding the area taken over by 15 families in a pre-election effort to pressure the government to convert it into a settlement.

"To be precise, Ma'aleh Adumim and Ne'ot Adumim are located in the famous corrider the late Yigal Allon granted to Jordan as an access road to Jerusalem, and the Allon plan is still officially accepted by the Alignment."

In Ne'ot Adumim settlement, which was hastily erected this month in the shadow of the elections, I encountered a new phenomenon: former Ha-Shomer HaTza'ir (MAPAM) kibbutzniks, youth who overtly state that they are Peace Now supporters or definite voters for Alignment, had joined the settlers' nucleus that took over the place.

In subtle language one of them tried to explain to me that in addition to the pioneeering act of putting up a new settlement to this deserted place (beyond the 'green line,' between the Arab village of Azzariya and Ma'aleh Adumim settlement), in his view it is a matter of "quality of life": to get out of the strangling atmosphere of the city neighbourhoods, to live in the fresh and open air, to give his children an education where he can direct its contents and programming, etc. "For the Arabs," the ex-member of a MAPAM kibbutz told me, "there is enough space here. Look at the empty and dry lands. In my opinion," he said, "it is possible, permissible and maybe even necessary to settle in *Eretz* Israel."

"I don't hate Arabs," said an Alignment supporter among the settlers. "On the contrary, I maintain that we must live in coexistence and mutual respect with them. I don't understand how I disturb them by erecting a settlement here. There is space here for all of us, for both peoples, in mutual respect for both's rights."

I asked them about the reserve lands for the neighbouring Arab villages: is it not important to devote some thought also to their future? Maybe they will wish to extend and to grant land plots to their sons and grandsons after them? "There is enough land here for all of us," was the uniform answer.

In another settlement, Yizhar, of Gush Emunim, I encountered another phenomenon: at the opening cermony (called 'civilising ceremony') of the settlement (which was until then a nahal – military stronghold), last week, there were also Palestinian residents – *fellahin* from the area. This is a permanent instruction of the defence minister, Professor Moshe Arens, one of the security men attending the ceremony explained to me. The minister instructed that all opening ceremonies in which he participated should be attended by Arab inhabitants from the surrounding areas. It is 'hinted' to them that their participation is very much desired.

In that same ceremony, Arens emphasised the importance of good relations with the Arab neighbours. "This will be your true test," he told the settlers. "When I visit here after a year, show me the new houses, the factories that you have established, the schools and I shall ask you: 'How are your relations with the Arab neighbours?' " The [West Bank] Regional Council Chairperson Benny Katzover insisted, in his words, that, "You are not only neighbours but also friends." Afterwards he told me that ties with the Arab *fellahin* are good indeed. Mutual visits and nice neighbourly relations are being created.

"Each party established its own security corridor. This mountaintop or that valley constitute in the view of each's security experts an inviolable condition for Israel's security."

Potentially, it is a positive phenomenon. In Ne'ot Adumim settlement, Peace Now members and HaShomer HaTza'ir members have joined with Likud members and others to conquer the desert. A new type of pioneership of the 1980s. In Yizhar settlement and in other settlements of Gush Emunim in the [West Bank], new relationships are bieng created between Jews and Arabs. However, all this may be seen in a bit different way too. Those Alignment, Peace Now and HaShomer HaTza'ir (MAPAM) people who joined the other settlers in Ne'ot Adumim are testifying to the ideological blurring that has taken place recently in Israel. 'We object to settling of territories in densely populated areas,' claims the Alignment, and its supporters who joined Ne'ot Adumim settlement may claim justifiably that the specific area in which they settled is not a densely populated one. Furthermore, Ne'ot Adumim is close to Jerusalem and the Alignment, which objects vehemently to the redivision of the city, supports the erection of a chain of settlements around it. Ne'ot Adumim may be easily counted as part of Jerusalem's surrounding chain of settlements.

The HaShomer HaTza'ir settlers should not be blamed. With all the slogans thrown into the air in recent years, it is hard for youth to distinguish clearly what is what, where it is possible to colonise and where a settlement should not be established in the territories. Each party established its own security corridor. This mountaintop or that valley constitute in the view of each's security experts an inviolable condition for Israel's security. Confusion and blurring prevail everywhere. Every group has its own red line or green line and youth who seek quality of meaningful life are unwilling to go deep into considerations of where the borderline of the party or the organisation which they support is.

To be precise, Ma'aleh Adumim and Ne'ot Adumim are located in the famous corridor the late Yigal Allon granted to Jordan as an access road to Jerusalem, and the Allon plan is still officially accepted by the Alignment. After 17 years of occupation and domination of the territories, it is hard to complain against youth who don't exactly know what was suggested by this archaic plan. They contacted the settlement organisations of the Likud government, this is the territory that was offered to them and this is what they accepted.

Blurring of the borders and boundaries is noticeable also by the appearance of Palestinian *fellahin* at the opening ceremonies of the Gush Emunim settlements in the [northern West Bank]. The defense minister and members of his government would like to see that good relations are created between the two peoples. I believe whole-heartedly that Professor Arens wants this. However, as in other cases, it is impossible to hold the stick by both ends. The Palestinian *fellahin* will attend the ceremonies as long as the Israeli army officers 'hint' to them. It is not worth it for them to refuse such hints because perhaps they will suffer afterwards when they request a permit to leave for Jordan or a permit to connect a water pipe.

The defense minister wants them? They will come. However, Arens deludes himself by thinking that after the settlement is stabilised, in a year or two, relations with the Arabs in the area will improve. The settlements are established on empty and partly empty lands but also partly on lands that are cultivated by the same *fellahin* who come to the settlement ceremonies. They will smile at the ceremonies and will hide their hate. Coexistence is based not only on 'take' but also on 'give.' If Arens, Katzover and others believe that the relations are stabilising and getting closer, they should be honest with themselves.

In both phenomena noted above, it would seem that the Likud's spirit won: Alignment and Peace Now people joined the 'National Camp' in settlements and their Arab neighbours are tightening their ties with Jewish neighbours in the [West Bank] settlements. In the first case, however, it was not the Likud spirit which won but the spirit of blurring that took hold of us these past years, a spirit that is supposedly aspiring for a national consensus that prefers the uniting gray when distinguishing between black and white, between two clear solutions. In the second case, also, it was not the Likud spirit which won but illusion about the victory of might – the victory of the famous iron wall of Jabotinsky. The Arabs, according to this theory, will offer their hands to us when they realise that we are invincible. However, the truth, Professor Arens, is that those *fellahin* who participated in the ceremony and blessed it with success in the elections winked among themselves when returning to their homes in the village because they believe that if you cannot beat them, join them – temporarily. Temporarily only. (Translation: HaAretz, July 24, 1984)